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THE SCROLL

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Editorial Note

The last issue of the *Scroll* will repay study and in the years to come it will afford a reference to the confused state of mind in which a great religious movement found itself in the year 1936. It gives abundant evidence that the cause of union which gave rise to the movement has become obscured. It is pathetic that the effort to find a secure basis for union in the teaching of the New Testament is unable frankly and clearly to accept the modern conception of the New Testament and to ask what the basis for union may be in the light of this new understanding. A hundred years ago the Disciples believed that the New Testament was a law book for the essentials of conversion and church membership. Today, the best students, including certain Disciple scholars, freely state that there is no definite pattern given for the organization, doctrine, and procedure of the early or of the later church. The importance of faith in the ideals of Christianity, and of repentance in order to follow those ideals, cannot be questioned, but these have a psychological and moral as well as a textual basis. They are therefore permanent requirements. Their acceptance constitutes the realistic and vital basis of union. Other things are matters of opinion and of expediency. The Disciples recognize the right of the local congregation to determine its forms and symbols, its music, architecture, missionary and benevolent organizations, its ideology and its ritual. This freedom is not only permissible for the union of individuals in a congregation, but is important for the union of congregations of the same name, and of union with congregations of other names.

Symposium Comment

A. D. Harmon, Cable, Wisconsin

I have read every article in the December *Scroll* on the general subject of Disciples and Christian Union. They constitute a revelation by a group of representative thinkers and leaders in our Israel. These articles are both depressing and enheartening. Depressing, because they reveal a great church as having lost faith in its own mission; enheartening, because they reveal an undying wistfulness.

Why not face the problem of union in the light of our experience as courageously and objectively as did the fathers? Its need and desirability are just as urgent now as then. There is more promise of reward of effort. For, denominationalism is as distressed over it as are the Disciples. But, it is our chosen task to further Union. For this purpose were we born. Our silence upon "Our Plea" is our confession that it is not the plan of solution.

This symposium collectively recommends three lines of procedure:

1. The progressive revelation of the spirit of Christ, as to final form. We need not labor the Spirit at this point. He has always revealed more than Christ's followers have been willing to practice.
2. A working plan in local communities for practical expressions of Unity. At this point we are balked. I am in a community where there is every denominational shade. Not sufficient of any one to make a church. A traditional Disciple church could not resolve the problem. What shall I do, move out and

abandon the situation? But, I am here. Well, we have pooled our common Christianity in a federated effort. I immerse many, and sprinkle none. But, I do provide the way for everyone to enter the church by whatever form of baptism he may choose. I wonder if insistence upon immersion is not the thing that blocks Disciple churches from becoming the common denominator of secretarianism in many situations, especially in rural communities.

3. An organic, total brotherhood expression of its passion through its national Convention, implemented by the machinery of a great church so that Union becomes the major drive, every other cause secondary. Unless this conviction disturbs our peace sufficiently to bring the Association for the Promotion of Christian Unity out of a hotel room and make it the central theme of our organized concern we shall eventuate into one more denomination to complicate the problem. To become dead in earnest about Union will prove expensive. It will mean sacrifices of positions and assets pledged to effect unions just as we now pledge assets to organize Disciple Churches. It is not easy to pass up every denominational tradition except those that are common in giving validity to Christian character among those who wish to unite. Until we are willing to travel that far we will continue to mark time right where we are.

The next annual meeting of the Institute will be held in Chicago, July 27-30. This will also be the week of the Pastors' Institute.

Christian Union

Ray C. Jarman, Cincinnati, Ohio

I regret that an exceedingly exacting program has delayed my answer to your query, "How can Christian unity be established?" I think that is substantially your question.

In the first place, I do not believe there is any great value or potency in societies organized for the promotion of Christian unity. Harmonious and effective union is developing from within. Groups working with that objective in mind are not aiding overmuch. Moreover, I do not believe any universal technique of worship can ever be achieved, even if it were advisable, which it isn't. And furthermore, I am positive that no program of union will ever be devised that will satisfy the conservative dogmatists. So long as there are people who insist first upon Scriptural rightness there will be difference of opinion, because the Bible submits itself to innumerable interpretations. These people cannot even agree within denominations. It is futile, therefore, to spend time and effort seeking to level the mountains of diversity that separate them from one another.

In Cincinnati, at the present time, we have an organization of Liberal ministers which accepts as members Jewish Rabbis, Unitarians, Universalists, and the Liberal ministers of the regular Protestant communions. We would gladly welcome a Roman Catholic priest if he were willing to join us. But I see no evidence of the sanguine belief which Dr. Morrison recently expressed in "Christendom" that there exists among Catholics a Liberal wing. I sincerely pray that he may be correct; and I know it is true among the very few laymen he cites, but if there is any very large number they certainly are woefully silent. Yet, human nature being what it is,

one expects such a tendency to obtain among them.

As I associate with liberal ministers of various faiths, I find myself in perfect accord with their major beliefs and doctrines, and no place are there differences which are unadjustable. Indeed, I find that I have more in common, in faith and ideals, with my Liberal colleague, the Jewish Rabbi, than I have with the extremely conservative ministers of my own brotherhood.

To illustrate: Draw a series of perpendicular lines separating a number of columns which we will designate by the names of the various denominations: Baptist, Disciples, Presbyterians, Methodists, Jewish, etc. In the upper left of the columns place the names of the Liberal ministers of the respective communions, and the Liberal churches, and in the lower half, the Conservatives. About the middle of the page draw a heavy horizontal line, separating the Liberals of all denominations from the Conservatives. The perpendicular lines of division between the Liberals in the upper columns can be erased easily. In fact they are being erased every day. But the Conservatives! Even more perpendicular lines must be added separating them within denominations. And I believe it is a fact that those lines are growing even deeper and more immovable than ever before. I cite you to the newly formed faction of Presbyterians, headed by their fascistic leader, Dr. J. Gresham Machen. Within a month after their separation they have disrupted into at least three subdivisions.

My point is that union is here now and ready to be declared among Liberals of all denominations. They are realizing more fully the many points of belief they hold in common. The pressure of great social and political issues is driving them together. The hope of the church tomorrow is in the hands of these men. Every device possible should be used to draw them together in groups for conference. No

need to have them talk union, that is already among them, but have them discuss the tremendous world issues that a united Christendom alone can meet. Have them feel a sense of community, and responsibility to one another. One great impediment to union among Liberals today is the lack of courage manifest by the majority of them who fear to champion the cause they know to be right. Furthermore, the failure of our Liberal men to come to the defense of a fellow Liberal when he has gotten into difficulties with the official body of his church because of his Liberalism. Here is an important point, and cannot be too forcefully emphasized. Some of the most disappointing experiences of my ministry have been to suffer attack and see fellow Liberals sit perfectly silent and never raise a voice to even faintly lift the pressure of the blow.

The church is in for a tremendous upheaval. The growing forces of economic necessity, political confusion, and international conflicts will inevitably draw the Liberal ministry together. Christian unity is coming. I hope the major power of our tremendous influence among men will not be dissipated before the importance of working and struggling together shall emerge.

German Religion Today

Irvin Eugene Lunger, Munich, Germany

Since Martin Luther's assertion of unorthodox religious convictions established the declaration of independence for positive religious ideas, the centuries have witnessed the maturing significance of German thought in the area of religion. Many of the early reformers who provided the ground pattern of a religion of free inquiry and spiritual growth were German. The great service to religion rendered by Hegel, Feuerbach and Fichte in clearing

away the debris of the centuries and in purging religious thought for wholesome maturation has long been recognized. Likewise, the role of patient German scholarship and criticism in modern times has never been disregarded.

In the contemporary scene, however, Germany has tended to puzzle rather than to enlighten religious thinkers. The dearth of students of religion in German universities during recent years has attested to the rather common belief that Germany has fallen into an unproductive or dormant period in its religious life. The concern with which religious observers view the activity of the present German government is a further indication of the widespread conviction that the religious spirit and voice of modern Germany has been smothered under strict political censorship. The haste with which many American religious leaders accepted Barthianism and lauded it as present-day Germany's contribution to religion is but another proof of the uncertainty and confusion in which Germany is viewed by the religious world.

During recent months, many students of religion who have patiently puzzled their way through the reactionary contemplations of Karl Barth have reached the conviction that this particular pattern of theological thought is but an eddy on the edge of a far deeper and more significant religious current in German life. An earlier recognition of this emerging religious spirit has been blocked by the recent over-concentration of religious thinkers upon theological systems. The religious world has been patiently scanning the theological heavens watching for a new German theology to make its appearance. Because no such systematization of religious thought has been forthcoming in recent years, many have accepted the hasty conclusion that Germany has become religiously decadent.

However, examination of the religious situation in present-day Germany reveals that the absence of a new German theology attests more to the inherent paradox of the existing religious tendencies than to their basic impotency. In the present scene, the religious spirit has become so concretely an integral fiber in the warp and woof of German culture that it does not lend itself to theological isolation and systematization. Paradoxically, the existing religious situation in Germany is created by the decline of religion and the emergence of the religious in social terms. There has been a radical decline in the interest accorded organized religion in all sections of Germany in recent years—yet the spirit of the German people is unquestionably more religious.

Cursory examination of Protestant north Germany reveals clearly that all phases of organized religion are plagued by a growing indifference to the orthodox programs and institutions. The purer strain of the German blood is rejecting religion of the traditional variety because these forms are too confining for the growing religious spirit of the present. Catholic Bavaria, likewise, is being forced to admit that catholicism is slowly losing its power over the mixed blood of southern Germany: where it has for centuries maintained unquestioned authority and prestige. Orthodoxically, modern Germany is becoming irreligious.

In many quarters of the religious world the recognition of Germany's growing indifference to traditional forms has provoked the already trite comment that the political philosophy of Nazi Germany has become the destroyer of its religion. At best, this phrase is only half true. The socio-political philosophy of national-socialism, while disturbing the traditional theological systems and systematizers in Germany, has cleared the ground for the emergence of a powerful current of new and vigor-

ous religious spirituality. It must be admitted, with regrets, that the orthodox and catholic religious leaders will never recognize this emergent religiosity as religious. In fact, it is apparent that organized religion will enter the lists against it. However, it may be anticipated that the attacks of the orthodox and traditional religious forces will only serve to purge the emerging religiosity and assure for it a world audience.

While the traditional religionists describe this emergent of modern Germany as a socialization and secularization of the religious spirit, the more neutral observers recognize it as the natural outgrowth of the spirit of indifference toward organized religion which has been evident in Germany since the World War. Much of this indifference developed when the representatives of organized religion carried the church into the disturbed political arena of post-war Germany and introduced bitterness and hatred into the programs of the church. This prostitution of religion drove many religious individuals away from organized religion and stamped the remaining faithful adherents with a spirit of growing indifference. In the midst of this epidemic of indifference, the state was appealing to all Germany with a positive and aggressive program which immediately caught the idealistic passion which the church had formerly nourished. The indifference to traditional religion grew with alarming rapidity as the young and old, alike, shifted their primary loyalties from the church to the ideals and positive programs of the state. In the current scene, the state is providing an aggressive social philosophy grounded in rugged idealism which makes the theology and the program of traditional religion vague and unattractive by comparison. The church is slowly recognizing that the state has provided an active and vital social positivism which strikes deeper spiritual

chords than traditional religion has previously touched. Contemporary Germany is forsaking religion to become religious.

The fundamental difference between organized religion and this emergent religious spirit appears when their basic philosophies are examined. Orthodox religion roots in the "Kirche" and in the spiritual collectivism which it symbolizes. Social religiosity of the temper of modern Germany roots in the "Gemeinschaft" and in the mutuality which attends a common "Blue" and "Geist." The "Kirche" represents a religious philosophy which has grown up about an idea or an Ideal while the "Gemeinschaft" represents a spiritual society grounded in the positive mutuality characteristic of the establishment of bonds of common blood and spirit. Organized religion *advocates* an idea of brotherhood and idealism about which all cultures and peoples of the world may rally while this religious emergent in German culture *is* the spirit of brotherhood and idealism identical with a circle closed by blood and welded by a kindred spirit and mind. The traditional religious systems are idea-centered while the new German religious pattern is a social positivism of cultural identity which carries the spirit of the family to national proportions.

Religion under national-socialism is not a Godless religion—it is the expression of a spirituality grounded in racial identity that rises in sociality to commune with God, unhampered by the weights of traditional, formal or orthodox religiosity. The inherent conviction is that each culture must worship God in the spirit and feeling peculiar to its own best impulses. By purging the German race of oriental blood, Germany believes it will discover a quality of mutuality and understanding which only identity of blood and spirit may provide. The vigor of this effort to purify German blood rises from the

belief that the spirit of true religiosity will appear only when the culture can turn as one collective personality to God. Because of this peculiar aspect of belief, German religiosity has become unorthodox, radical, crusading, social, positive and idealistic. It represents the destruction of individualistic religion in order that religiosity may become the bloodstream and the nervous system of a social philosophy. It considers traditional religion to have been a stage in religious development—a stage which the new discovery of sociality in its positive and dynamic form has outmoded.

It is significant that the basic philosophy of the new Germany is one that provides active support to this new religiosity. In its essential character, national-socialism represents a social movement within nationalistic limits dedicated to the achievement of a materialism through a program of lofty idealism. Idealism is characteristic of nations that have vast material resources and reserves. Idealism is usually the after-thought of materialism. Rarely, in modern times, has idealism been made the means for the achievement of a materialism. It is indeed a sturdy idealism that accepts national poverty and chaotic disorganization coupled with international servitude and then turns to the task of constructing its material prosperity upon idealistic premises! Such a program and its motivations are religious. It is no overstatement to say that the new religiosity of modern Germany is born of the rigors of this co-operative endeavor. World powers have frowned upon many of the methods introduced to weld a chaotic nation into an enthusiastic mutuality but the fact cannot be denied that the formative years of the new Germany have tested the fibre of sacrifice, cooperation, courage and purpose to bring forth a spirit, conceived in positive social idealism, which is infused with healthy religiosity.

To charge that no religious spirit could be healthy when wedded to a fascist political philosophy is to admit a misunderstanding of the social philosophy of modern Germany. It is a unified philosophy which marks the fusion of political, cultural, religious, social and economic philosophies into a highly integrated philosophy of national life. The world has seen and felt the force of the political implications of this national-socialism; Germany is seeing and feeling the enrichment of the religious, economic, cultural and social aspects of this total philosophy. The dominating philosophy of the new Germany is the philosophy of the total culture and is a long stride toward the realization of a national philosophy which integrates all classes and interests into a mutuality dedicated to the realization of the full life. Germany is experimenting in religious living upon a national scale.

The limitations of the present religious and social tendencies of modern Germany are obvious. They are being presented in religious journals to the exclusion of this more positive side. There can be no overlooking of the many vital weaknesses of this socio-religious adventure. Its active program to establish a pure blood as the primary prerequisite for the experiment has drawn international criticism. However, a nation that is seeking to make the enrichment of the total life the goal of its living will be bitter toward blood or ideologies that appear to conflict with this primary purpose. Germany is convinced that every race must purify its blood and establish its own peculiar character and identity. It believes that mixed cultures breed misunderstanding and establish radical limitations to the attainment of significant social integration. Mixed cultures are constantly torn by the cross-pull of conflicting feelings and ideologies which destroy the mutuality and understanding necessary to social

achievement. It is in the spirit of this conviction that Germany has pursued the goal of a culture in which all members share a common heritage, a common blood and a common spirit.

The international aims of this philosophy are simple. Every race must be permitted to establish its own national identity in order that it may find its fullest material and spiritual expression. It is this aspect of the new German philosophy that holds the greatest threat for other practicing national philosophies.

The totalitarian philosophy of Germany under national-socialism is still in its experimental stage. Much of its success or failure depends upon the wisdom of the man who conceived it as a national philosophy. Much of its idealism is, contemporarily, fed by intense nationalism and aggressive internationalism. Much of its international program is decidedly negative. However, the basic philosophy of the new Germany is one of integrative and positive social reconstruction. The spirit which drives the hopes of new Germany appears to be potent with creativity. If this spirit continues to express itself in complete dedication to the enrichment of the total life of Germany's masses, it will carry with it an expanding religious force of vital intensity. If the spirit of modern Germany relapses into national egoism or selfishness, a potent religious force will have been destroyed in its infancy.

Perilous Horseback Riding

Ralph W. Nelson, Enid, Oklahoma

My horsemanship seems to be gaining repute with bewildering rapidity: I am "trying 'to ride two horses going all directions at once'". (Reference is to Dr. Ames' review of my book, THE EXPERI-

MENTAL LOGIC OF JESUS, in the November *Scroll*—a review that I deeply appreciate from my former teacher and the “Campbell” who has led our Institute for forty years.)

Here is a stimulus that calls for response. Let’s analyze. One of my horses is apparently “observation of the world and human conduct”, “freedom to experiment and even blunder along toward the good life”, and “radical and revolutionary thinking”; and upon this horse Dr. Ames is riding with me and holding the reins in his practiced hand. Likewise should it be said that I am riding behind, clutching with one hand the saddle whose girths were tightened by my teacher and with the other clinging fast to his coat tail. This is fairly safe riding, for our horse has been well broken by riders who taught me at Kansas and Yale, as well as at Chicago, their horsemanship agreeing perfectly with that of our famous circuit rider of the Campbell Institute.

Now that other horse! Mangy cayuse of the Oklahoma plains? No indeed! He is a spirited beast, hard to catch and hard to hold, and harder still to ride. He traces his ancestry to the Arabian hills of Zoroaster, to the Athenian market place of Socrates and to the Grove of Academus where Plato rode in state. But his finest lineage . . . when we judge his fitness to restrain his leaping and plunging to match the steadier pace of our other steed of scientific observation and experimentation . . . is traced from the hill country of Palestine where Moses and Isaiah and Jesus rode metaphysical horses as an essential part of their work in shepherding sheep and men.

For this other horse of mine is clearly the “metaphysical and theoretical principles” involved in my positive use of the “ideas of God, Christ, the Bible, Revelation, Miracles, and the Church”. To Dr.

Ames this horse can be neither ridden nor harnessed alongside the other. But why not? I ask. Surely there is nothing inconsistent about the idea of God as a Personal Creator and Teacher of men and the idea of the most advanced social research and experimentation that any of us has thus far conceived, *provided* we are capable of the vision requisite to discard from our concept of God the static absolutism of pagan Greece and think of him as being even more interested in human progress than we ourselves and as pursuing this interest by challenging us and teaching us through Jesus, the Bible, and the Church to an enduring zeal in building a worldwide realm of righteousness in which men may dwell and grow.

So I suggest that Dr. Ames read again to see how my metaphysical horse works in harness with my scientific horse; and that he refrain from reading into my pragmatic metaphysics the metaphysical absolutism that he read forty years ago and reacted against with such honesty and vigor. I would remind him that I abhor this absolute metaphysics no less vehemently than he.

Meanwhile we should remember that metaphysical horses keep charging into our riding field threatening to unseat us from our best-broken, scientific mounts, unless we are game to ride them also. And here our friend and leader, Dr. Ames, provides our very best illustration. Even he preaches and teaches about God, although he strives to keep his God from becoming a metaphysical horse, insisting that God is only the "total situation" through which he rides his scientific horse. But to make as sure as I can of doing justice to his thought, I shall stick to Dr. Ames' latest formulation of his idea of God, as he gave it to us in his lectures in the 1936 Pastors' Institute at Chicago. Here are his words as I jotted them down at the

time—and I am asking him as Editor of the *Scroll* to correct my wording in case of any slip in my jotting:

“God is the total situation in which values are experienced and realized. God is reality idealized and personified. The reality of God is the universe. God is the whole of things, as guided by our interests.”

What sort of horse is this? Among his traits we find “total situation”, “reality”, “universe”, “whole of things”: verily a steed springing straight from the metaphysical stable of *ontology*, the science of being. And here also are traits that Dr. Ames refers to by the words: “values”, “experienced and realized”, “idealized and personified”, “our interests”—terms that denote and connote the *reality* of humanity and human nature and all that human nature implies.

What is man that the Campbell Institute should be mindful of him? How does he differ from a grain of sand or a distant sun? Wisely indeed has Dr. Ames assured us that man is more important than all else within the scope of our experience; and here he presupposes another sublime chapter in metaphysics. For this universe of ours must be such as to be capable of producing and sustaining man, or surely man would not now exist on this little earth of ours.

Thus it is evident that I am not the only one whose riding field has been invaded by a wild and charging metaphysical horse. And perhaps it would be wiser, and even safer, to break our metaphysical horses to ride and work in harness than to deny their existence and leave them to run wild indefinitely.

Irvin E. Lunger, now in Munich, is a Travelling Fellow of the Disciples Divinity House this year.

Pearcy on Paul

Daniel C. Troxel, Lexington, Ky.

A VINDICATION OF PAUL. By Henri Reubelt Percy, Th.D. Thomas Nelson & Sons, New York. 1936. 247 pages. \$1.50.

When one of the inner coterie of scholarly Disciples writes a book, the whole clan sits up and takes notice. In the present case the author is a native Kentuckian, a namesake of one of our early preachers. His training has been in Louisville largely. He started his academic career with the intention of studying law, but a course in Hebrew law so interested him that it lead him into the ministry. His M. A. degree was earned at the University of Louisville in the field of history. His B. D. degree was awarded by the Louisville Presbyterian Seminary. He also holds a Th. D. degree from the Southern Baptist Theological Seminary. He spent some time in the Divinity School of the University of Chicago. He is now pastor of our large church at Tipton, Indiana. All praise to a pastor of studious habits who can find the time to write a scholarly book! May his tribe increase!

The workmanship of the book is Nelson's best. It is bound in red cloth with striking gold lettering on it. The typography is clear and the pagination is attractive. It lacks a sorely needed index, for such a study presents a pyramid of issues which makes the book something of a reference work. An index would greatly enhance its usefulness. The appended bibliography presents a curious phenomenon in that four books are listed which are not cited in the body of the book. Per contra, forty books are cited but not listed (and one of these is the only reference made to 'our fathers'). Furthermore, some excellent works on Paul are omitted altogether.

This work attempts the ambitious task of "rescuing and re-presenting to the world his (Paul's) actual thought" (p. v). The presumption is that Paul has been eclipsed by the obtrusion of Hellenistic thought and that the resulting alien theology has dominated both Catholicism and Protestantism. Three men of the last century are credited with the making of great changes in our approach to Pauline literature: Baur, Wrede, and Schweitzer. However, the unique hypotheses of these scholarly gentlemen are not to be accepted fully, but "the daring and brilliance of their hypotheses have brought significant advances toward an actual understanding of the Apostle Paul" (p. vi). The argument of the book falls into four parts: first, backgrounds, "the total probable theological culture of Saul of Tarsus" (p. ix) in four chapters; second, one chapter on "Paul and Mysticism"; third, one chapter on "Conversion Through Mental Convulsion" (Chap. VI); and fourth, nine chapters devoted to the interpretation of "the thought system of Paul" (p. ix).

The vindication sought for Paul is largely from Schweitzer's treatment of him in "The Mysticism of St. Paul." The author supports Schweitzer's contention that eschatology is of the essence of Pauline thought, but exposes Schweitzer's basic error that the type of eschatology chosen "supplied Paul with what amounted to the same as the stock in trade of the Hellenistic mysteries, save that Paul held as his goal a resurrection rather than a rebirth" (p. vi). Therefore, Paul must be vindicated from the charge of entertaining mysticism and sacramentalism in his thought, and reestablished as a pharisee who has been dominated by the spirit in all his Christian experience.

This reviewer has far greater interest in the "way of consideration" than in the specific conclu-

sions reached. For if the way of approach is correct, the outcome of the investigation will be more reliable. Why does Paul need vindication? Is it necessary to wrest Paul from one system of thought in order to impound him in another? Is not the task one for the scientific historian of religion rather than a vindicator? The author has made so much progress as a historian of religion that it is to be regretted that he could not completely extricate himself from entanglements in systems of thought.

A Life-Centered Curriculum

Albert Acosta Esculto, Minneapolis

It was my good fortune to visit a Bible School manned by an expert Bible College Graduate. He had his Bible in King James version. And having half-covered his face with the book, he proceeded to read and expound the lesson to his class. His Christian scholars enjoyed it. For they let their teacher do the learning for them while they were paying attention to playing with one another. This is a finished Bible-centered curriculum in action.

The Bible-centered curriculum is no guarantee to character building any more than it is definitely identified with Christ-centered living as it ought to be! The Bible-centered curriculum is our log heritage from the Reformers in exchange for the "infallible" stork Pope which they overthrew. While I am not blind to the merits of this precious bequest, let us not be more blind to the fact that it created many more petty and discordant popes in our Protestant Sectarianism. Popes indeed who are sufficiently infallible to burn witches and minority groups of a Servetus. They are flatly dominating as low-brow Presbyters, or puppet editors, to de-

fend "the faith, once and for all delivered unto the saints".

R. H. Tawney, the gifted British Economist tells us that Capitalism is the baby of Protestantism. Yes, Protestantism of Capitalism has her Bible-centered curriculum. Beware of the infallible Elders, and Church Board of Protestant Papacy. No longer will they burn heretics. But they will fire their unproven "communistic" or "modernistic" preacher and inhumanly starve him and his innocent family to death.

This is not dispensing with the Bible. Instead, it is placing it as a means to Christ and Christ-centered living as Ends. As the late E. E. Snoddy used to say that our Christianity is not Bibliocentric. It is Cristo-centric. We must not find Christ in the Bible but through the Bible. We do not find stars in a telescope but through a telescope.

The late Professor Gerald B. Smith of the University of Chicago, wrote a book on the "Principles of Christian Living", the thesis of which was that there is no such thing as Christian Ethics, but that ethically conscious men inspired of Christ at different ages and cultures outlawed slavery and other human injustices.

Dr. Morrison says: "The penalty of leading a theological student to his God idea through the stereotyped doctrines and systems of the past is too often to leave him . . . by his own confession . . . 'without a message for the present'."

There are saints a plenty who can find God in the Old Testament, and Sages who can find God in the Greek lyrics, who have little sense of the presence of God in modern life. That is dangerous heresy of the religious life, to trace God's presence and purposes in another age, and not be confident of his presence and outworking purposes in the life of our own day.

A Christian Resolution

Fred W. Helfer, Hiram, Ohio

I resolve from this day forth to live the brotherly life. I will not be blind to the worth of other men because they differ from me in color, creed or country. I will aim to sympathize, understand and appreciate every individual whom I meet. I will not fall in line with the easy judgments and prejudices of men, which classify other people as inferior. I will try in all my social contacts to exert a friendly influence on other folk. I will not be paternal, but fraternal; I will not be simply tolerant, but brotherly; I will build no wall of division between myself and other men.

I will be a citizen of peace. I will embody in my life the principle of the Great Teacher, "Whatsoever (I) would that men should do unto (me) that likewise (I) shall do unto them." I reaffirm my belief in love and goodwill. I reaffirm my belief in brotherhood. I will count all men brothers,—the highest and the lowest, those of every culture, of every position and of no position. "Brother of all the world am I." I will practice the principles of brotherhood, for I know of no other way to bring peace on earth; good will among men.

I will be a man of ideas. I will be a man of ideals. I will give myself religiously to those enterprises which are socially useful.

A Bible College Creed

(a) That God is a personal God, and there is no other God, and he is our Creator, our Preserver, and our Redeemer; that he has revealed himself to the world through Jesus the Christ, the Christ of the inspired volumes called the New and Old Testaments.

(b) That Jesus the Christ is the Son of the Living God, the only begotten Son of God, born of the virgin Mary; that he died for the sins of the world and that his crucified body was raised from the dead as declared in the Scriptures, and that through him the resurrection from the dead should now be preached.

(c) That the Holy Spirit is present in the Church, and his office is to comfort, illuminate and nurture the Church, and through the preaching of the Gospel of Christ to convict the world of sin and proclaim salvation from sin, as is offered in the Gospel.

(d) That all of God's people should unite on the one foundation of Christ's absolute Lordship and Divine Sonship, having one Lord, one faith and one baptism (the form of baptism being immersion in water in the name of the Father, the Son, and the Holy Spirit); that the Bible furnishes an all-sufficient revelation of the Divine Will and a perfect and final rule of faith and practice, that Peter's confession, to-wit: "Jesus is the Christ, the Son of the Living God," should be the universal creed of the church; and that the ordinances of the Gospel should be observed as they were in the days of the apostles.

The Living Bible

By William Clayton Bower. Published by Harper & Brothers, New York, 1936. ix plus 229 pages

This book is one of a number of indications of an important emphasis in modern Christianity. It is not a book that sets up a straw man of some opposing position and proceeds with Joe Lewis punches to put him to rest. It is not a book that attempts by some philosophical trickery to give jus-

tification to the timid for continuing to be embraced in the arms of some hoary tradition of the fathers. It is a book that calmly takes for granted the results of the historical criticism of the Bible, that recognizes the Bible increasingly is becoming a "dead" book to many people, and that the way to make a "living" book for such people is by the conscious utilization, not alone of historical criticism, but of science as well. Historical criticism and science, which for many have been angels of darkness, become angels of light.

A living Bible must be one that is part of the present experience of persons. It must not be dragged in as an after-thought, but must have some influence upon "the practical issues of living." The Bible as words in a book is simply an "end-product" of previous experience. As such it is as dead as a mummy. To live, it has to be related to the present, which, according to Mead, is the only reality. And yet, following Whitehead, the present has in it the past and the future in a process of "becoming." By this emphasis on the present we avoid the mooning after a golden age and the chasing of the phantasy of a millenium, and still avoid superficiality. The Bible becomes a different book to us with changing "presents," and yet modifies the "presents" if it is a living Bible.

Professor Bower, after giving a brief review of the Old and New Testament literature and times, and indicating how the Bible grew out of the religious experience "of a living and continuing community," proceeds to discuss four principles by which it may be "reinstated in the life of the living and continuing community." We must "begin with people where they are"; use the "principle of reverse order," which seems to mean go back of the words, and sense, by knowledge and imagination, to the actual struggles and situations from

which the words arose; use those parts that are "relative" to present situations in that they deal with the conflict of perennial opponents; and use the principle "of historical perspective," which seems to mean the attempt to "analyze the *process* that is the ground and subject-matter of history" something in the manner of Wieman.

Included in the book is a chronology of the literature of the Old and the New Testament which gives point to much of the discussion and serves as a handy reference.

Alfred L. Severson.

Personal News

Sterling Brown writes: "I find the University of Oklahoma quite fascinating. Both the students and the faculty lack the sophistication of the University of Chicago. The students are socially divided into the fraternity and sorority group on one side and the remaining students on the other. The caste system of India has nothing on this campus. But when once you break through the pseudo aristocratism of the socially elite you find an undergraduate of average intelligence with honest purpose and sincere ideals. The boys wear boots of the equestrian style quite often. This is no doubt influenced by the presence of military training on the campus as a required activity. The styles of the Chicago campus are not to be found here except in rarest cases. Many of the students, in fact most of them, are young boys and girls from homes of small means. They are friendly, frank, and enthusiastic in their attitudes. I find a seriousness of purpose predominant and the flippant attitude quite rare. The small city of Norman is made up of common people. Roy Rutherford is the most phenomenal fellow I have seen. He is an individualist

and is very jealous of the accomplishments of his church. He came down Tuesday evening and gathered up the students from his church in his big blue car and took them all out to dinner. This was to introduce them to me and it was really an introduction of the most direct and strong-arm kind, but none the less effective. But he seems to light on the right side of most questions in spite of the fact that his landing is sudden and propagandistic."

Edward A. Henry of the University of Cincinnati was in Chicago December 28-30 attending a meeting of the American Library Association.

Finis S. Idleman: "I could wish that the Campbell Institute would take up the idea of modern missions and indoctrinate the Disciples with its approach mainly to the worth while causes and to centralize on cooperative tasks.

L. P. Schooling is in Hussar, Alberta, Canada. He sends his dues for the year with a cheerful word.

Fred Helfer has discovered a cigar which bears the label "Alexander Campbell." He assures us that the box carries a perfect image of our patron saint but he wants someone to try this product to determine "whether it is the work of one who loves the Disciples or of one who would do them ill."

George Buckner of the *World Call* wants us to remember that "the large increases in subscriptions in individual churches always come when the preacher leads out in setting forth *World Call* as a magazine for the whole church. Correspondence and conversation with ministers would indicate that the major consideration in bringing them to an increased support, is their recognition of

what they feel to be a deep social concern in the pages of *World Call* and the conception of the task of missions, education, benevolence and social welfare as one task."

Dr. Herbert L. Willett has recently given lectures in Memphis, Tennessee, and attended the meeting of the Federal Council of Churches in New York City.

A. D. Harmon says: "The Institute is a humdinger. It nearly stole the whole show at Kansas City. I have read every word of the December SCROLL symposium. It is one of the finest pieces of work you have put out in THE SCROLL and I think they are all good."

W. A. Jacobs, Menasha, Wisconsin, says: "'Minister's Mornings' sounds a much needed warning. It would be an excellent idea to frame the letter and place it in every minister's study. It is easy to deteriorate into a committee booster and an organizer. Thus leaving the central purpose for which we are called to suffer because of intellectual starvation. More power to you in getting this idea across."

Dr. Guy J. Wright is happy in his pastorate of the Wooster Avenue Church in Akron, Ohio. He says: "There is certainly a great opportunity here and the church is of a frame of mind to cooperate and do almost anything it is asked to try. Just now we are observing the 'Preaching Mission' and it is succeeding much beyond expectations. Several new families are coming into the church."

Otto R. Nielsen, Dean of Men at Texas Christian University, expresses especial appreciation

of the ordination statement of Roy O'Brien recently published in THE SCROLL.

Professor F. E. Lumley of Ohio State University pays his dues and promises to try to get a year ahead. Perhaps he is stirred by the example of one member who has paid dues to 1954!

Principal William Robinson of Overdale College, Birmingham, England, sends his remittance and promises to write something for THE SCROLL when he can find time from his very busy life. He says: "I am glad that the Institute has a number of members on this side of the Atlantic now and I hope that I may get even more to join."

Sam Freeman, Belhaven, N. C., writes: "My new work is demanding full time effort. This church was, prior to my coming here, a half-time project. At the close of the first month we have met our budget and have decided to increase it. It is extremely difficult not to get lost in the numerous duties of administration, thus breaking good study habits; but being an orthodox Disciple and therefore not expecting some Supernatural Power to fill a drying well, I have adopted a time budget in which I get three hours a day to draw water from the flowing stream of Christian thought. I count THE SCROLL as one of the most interesting of the tributaries of the contemporary portion of this stream."

Kermit Traylor reports an increasing attendance in his new pastorate at Roanoke Rapids, N. C. The church has recently made a number of improvements in the building and are preparing a great Christian program.

Harry J. Berry has moved from Firtzgerald, Ga., to accept the pastorate of the church in Ashe-

ville, N. C. He is very favorably impressed with the Asheville church and thinks he will enjoy living in that beautiful resort.

Edgar DeWitt Jones of the Woodward Avenue Christian Church, Detroit, was recently elected President of the Federal Council of Churches at the December meeting in New York. This is an honor he richly deserves and it is also an appreciative recognition of the interest many Disciples have in the cause of Christian Union. His election to this office should stimulate all his friends to greater activity in this cause.

Ernest L. Harrold of Wauseon, Ohio, reports the rededication of his church building after quite a thorough remodeling and redecorating. He and his good wife are greatly appreciated by the church and community.

Roy Rutherford of Oklahoma City, has led his men's club to undertake the support of a religious leader among the students of the state university at Norman. Sterling Brown has been appointed to this position. Mr. Rutherford says: "We are not going to turn our children over to the universities to learn of science and no religion. There recently has come a consciousness that we should send money and men to the university centers and now we are sending our influence down there to handle the problems of our youth."

Georgetown College in Kentucky is becoming famous on account of the fact that President Sherwood, although now a Baptist, was formerly a Disciple and has never been rebaptized! The Board of Trustees has been challenged by the Baptist Association for electing the president who has received only "alien baptism."

Edwin C. Boynton of Huntsville, Texas: "Last year at the San Antonio convention, I was speaking to you about my writing something for THE SCROLL about Barton W. Stone. The occasion was after one of our C. I. sessions, in which the influence of John Locke on Alexander Campbell, and through Campbell on the Disciples' movement was the theme of discussion. I had in mind the tracing of the influence of Barton Stone on our movement. My interest in the theme is somewhat personal. My grandfather, John M. Irvin, of Cane Ridge, Ky., came into the movement in 1823, the year after Stone removed his permanent residence from Cane Ridge. But grandfather's people settled in Cane Ridge in 1800, and he was an eleven-year-old boy at the time of the 'Great Revival', and of course, a lad of fourteen when the Springfield Presbytery dissolved, June 28, 1804. Soon after his entrance into the church grandfather became an elder, in which capacity he served till his death in 1885. 'Raccoon John' Smith often preached in the old Irvin home. John A. Gano, Winthrop Hopson, Moses E. Lard, Isaac Errett and other pioneers visited the Cane Ridge church and preached there in grandfather's lifetime. He (Mr. Irvin) was a brother-in-law of Elder Samuel Rogers, which, of course, made my mother, reared at Cane Ridge, a first cousin to John I. Rogers, long pastor at Cynthiana. In 1883 grandfather, baptized in a pond on his homestead, Robert Milligan, first president of Kentucky University and of the College of the Bible. Incidentally I preached my first sermon in 'The Cane Ridge Meeting House'."

Dr. Arthur Hallock Seymour, Vice President and Head of the Social Science Department of the Northern State Teachers' College, Aberdeen, S. D., passed away on September 29th. The local paper

gave extensive notice of his long service to the college and of the high regard in which he was held by the community. He was for many years an active, interested member of the Campbell Institute.

Andrew Vargish is studying art in Columbia University, New York, this year. He writes that he finds the university and the city of New York very interesting but, in some ways, prefers Chicago. His address is 535 East 81st Street.

Marshall Wingfield, Amory, Miss., sends interesting reports from his church and has favored us with an interesting poem written for the celebration of the eighty-first birthday of Reverend M. H. Armour, the first pastor, who was minister of the church for eighteen years. The chief speaker at the celebration was Governor White.

We are glad to have the following Christmas greeting from Herbert Martin of Iowa City:

“For heritage of health enduring through the years
Enabling me to take my place and play a modest
role;

For joy in work abundant, of range and prospect
far

Beyond attainment such as time and strength afford;

For fellowship of friends in number, without whom
Health and work, yes life itself would barren be:
For these I'm deeply grateful.

For you in Yuletide greeting, friends, I wish
Abounding health, inviting work, inspiring friends:
Than these there is no greater wealth to man.
These three; and the greatest of these is friends.”

A. G. Webb of Cleveland, writes an interesting letter to the Secretary of the Institute and unburdens himself of a number of criticisms and questions. He says: "I am interested in where do we go from here and not so much in where we came from." He thinks the Protestant churches are ineffectual but does not know just why.

Professor S. C. Kincheloe has been on a lecture tour in Colorado. He has been making a special study of the Christian Churches which united with the Congregational Church and has discovered interesting facts about the characteristics of these two bodies which have undertaken to live together.

E. E. Elliott, Kansas City, says: Things are not the same as they once were in this city at the mouth of the Kaw. R. A. Long is dead. W. F. Richardson is dead, and some who are left are not feeling overly well. George H. Combs has emerged from his second youngmanhood and has succeeded in erecting one of the largest (and wealthiest) congregations of our people, and grows younger with the passing years. His Country Club church and his old charge at Independence Boulevard constitute a study in contrasts, one fighting for its existence, the other casting off swaddling clothes in favor of tuxedos and well-filled pockets.

Burris a Jenkins is filling his Linwood church house thrice weekly, a sermon, a forum and a church dinner being regularly scheduled. He does quite well for a man with one foot long-since in the grave.

Harry L. Ice is preaching to a receding but fighting group at Independence Boulevard situated amid towering mansions now turned into apart-

ments for small families, trade schools and what not, legitimate and respectable, but not conducive to ecclesiastical prosperity.

The less known men and churches of our people here are carrying on under the usual difficulties attending ecclesiastical undertakings, with more or less success. Some of them are certain to be heard from in a big way in the brotherhood one of these times.

The Golden Jubilee of the Independence Boulevard church brought back to the pulpit every former minister now living, and fond memories of the one now dead (John A. Brooks), in a week of celebration with preaching nightly.

Frank L. Bowen, city evangelist for many years, now ailing, was able to attend the jubilee exercises at Independence Boulevard. His last work (on South Paseo) is prospering and he still holds the title of City Evangelist.

The twelve Communion Services, long used by the University Church, Chicago, have been printed in a separate form and may be obtained for ten cents per copy.

Perry J. Rice is arranging a New Year's Breakfast for Chicago Disciple ministers and their wives January 4.

David E. Todd has accepted a call to the Union Church at Brimfield, Illinois, after a successful and notable pastorate at Thomson, Illinois.

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Liberalism in Religion

Edward Scribner Ames

The term "liberalism" seems to be developing a religious usage which gives it growing significance. It is more sharply contrasted with fundamentalism, and signifies a far deeper meaning than modernism. Fundamentalism describes a relatively uncritical attitude. In it custom, traditionalism, and authoritarianism are dominant. Protestant fundamentalism boasts its full acceptance of the Bible "from cover to cover." The slogan, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," has been adopted by many denominations, though they may differ much in their use of it. Modernism is a weakened adherence to that slogan but without surrender of the authoritarian principle itself. There is an inherent vagueness in the word, because the meaning of "modern" is entirely relative, and lacks any specific characteristic other than contemporaneousness.

Religious modernism, as used in current discussions, generally refers to movements of thought since the middle of the nineteenth century, and the tendency of those who reject it is to view it as going into decline with the change of mood after the war. Many who now regard themselves as more modern than modernists have taken their stand as medievalists or as adherents of a rationalism which they hold to be timeless! The modernism of the late nineteenth century was a partial and piece-meal use

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of the critical method. Higher criticism was accepted as it related to the history and literature of the Bible, but for many such critics the results did not mean any serious change in fundamental theological doctrines. Scientific discoveries in geology only changed the dates and the character of the creative process but were not assumed to deny supernatural causes. Miracles might require more time than in the older view but they were still miracles. The fundamentalists were more consistent, insisting that if the views of the higher critics and the evolutionists were allowed in any degree the consequence was a thorough rejection of the traditional authority of the Bible and the Protestant religion built upon it.

That modernism was half-hearted and fragmentary is emphasized by the fact that many of those who were drawn to it in their youth have since turned away from it.¹ This reaction, however, has been due in part to the recent change in the intellectual mood induced by the depression. The times require something firmer and more vigorous than a half-way adaptation of traditional concepts to the demands of the new outlook so recently forming in the physical, biological, and social sciences. No adequate formulation of the religious implications of these sciences was at hand, no solving philosophy of religion was formulated in these terms. Old, familiar religious ideas with their emotional overtones and psychological conditioning were at hand and easily yielded themselves to philosophies long associated with religious orthodoxy. The facile revival of Calvinism and Lutheranism, under the pressure of events, and with the leadership of men like Karl Barth, shows how slight and tenuous were the de-

¹Rheinhold Niebuhr and W. M. Horton are among these. See *Realistic Theology*, p. 1. In this book Horton uses the word "liberalism" interchangeably with "modernism."

velopments of modernism, as compared with the deep rootage of orthodoxy.

On the other hand, there is reason to believe that modernism never came to full consciousness of itself, of its lineage, of its real power, or of its possible appeal. Liberalism, as here conceived, designates a longer and broader movement, having its religious phase throughout, but not being primarily concerned with religion. Liberalism is a general movement of Western culture, having its political, economic, scientific, and religious aspects. Its common characteristics in all these fields are the critical quest for liberty, for freedom, for growth in the capacity and power of individuals and societies to achieve more satisfying ways of living. The beginnings of this movement were in the rise of the Renaissance and the Protestant Reformation.

The Renaissance moved toward emphasis upon an understanding and appreciation of the natural world and of human life within that scene. The Reformation sought to free men from ecclesiastical institutionalism and authority, and to encourage the individual to seek access to God directly without external mediation. Luther's insistence on the text, "The just shall live by faith," epitomized the spirit of his message. This demand for the rights of the individual is the central motive of liberalism and the basis of successive revolutions in politics, economics, and religion. But these rights have been differently interpreted in different periods and under changing circumstances, for the pursuit of them has often given rise to new and unexpected oppressions, such as institutional fixation and doctrinal dogmatism.

The political liberalism of the eighteenth century claimed the natural right of men to throw off the domination of autocratic governments and to gain freedom for themselves on behalf of life, liberty, and the pursuit of happiness. The conception

of this natural right, however, remained unanalyzed and negative, simply asserting for the most part this divine right of human beings over against the divine right of kings. The checks thrown about the new forms of popular government show how partial and tentative were the convictions which the new democracies embodied. But in spite of such limitations the common man felt himself possessed of a new dignity and responded with intense patriotism to the support of an order in which he felt a real share and a genuine responsibility. He sensed the need of better understanding of the relations and duties he had accepted and avowed the need of education to bear his part effectively. The favorable circumstances of a rich, unsettled land in America gave opportunity and outlet for energy and ambition where a minimum of political control gave scope to a maximum of enterprise and toil. This political freedom extended to the citizen's religious freedom too, and enabled him to hold his faith or to modify it as he would. The escape from a state church and a prescribed body of doctrine gave him at least the form of religious liberty, even though his ideas and doctrines were still largely prescribed by inherited habits and customs.

Economic liberalism also rested upon the theory of individual rights and found its formula in the doctrine of laissez faire. The doctrine was highly compatible, both in theory and in practice, with the economic life of America, where the people were mainly farmers, and where the rewards of labor were in fairly direct relation to effort and intelligence, but unlikely to reach great inequalities of wealth. The political system, devised to protect the freedom of the individual, offered consistent support to that principle of laissez faire, and the religious ideal of individual faith as a private possession, pointing to the salvation of the individual soul, fitted into the same general concep-

tion. In a very real sense the religious liberalism of that period was basic to both political and economic liberalism, for it was the importance of the individual in the natural order with inherent natural rights which required his freedom as a citizen and his right to his share, fairly gained, in the fruits of his toil.

John Locke, whose doctrine of the rights of the individual appears in political and economic liberalism, also gave the intellectual formulation of religious liberalism. He emphasized the reasonableness of religion, but the reasonableness was more apparent in the restatement which he made than in the system with which he started. In a very memorable passage he insists that men must use reason in determining the claims of revelation. It is our duty, he asserts, to accept what revelation offers, but we must first make certain that it is a revelation! Doubtless what he intended by establishing the validity of the revelation before accepting it was the examination of the evidences of its genuineness, such as the circumstances, the veracity of witnesses, and the consistency of the message. It was the assumption that if the trustworthiness of the messenger were proved, it would be reasonable to receive without question the message brought.

Although Locke did not define or give a critical analysis of what he meant by reason, it is evident from his application of it that he conceived it in terms of empiricism rather than in terms of rationalism. He does contrast the methods of deduction and induction and finds the latter the fruitful means of furthering human knowledge. His "new way of ideas" is experimental and factual. While not infallible, it is sufficient for the practical guidance of life. It led him to reject metaphysical, theological speculations, and to employ reason in the concrete field of human relations and moral obligations. Many consequences which he did not

foresee were developed from his empiricism, such as deism and the skepticism of Hume, while the more constructive issues of a later empiricism waited upon a long historical process of critical thought. But the reasonableness of his practical mind did release him from much of the superstition, mysticism, and emotionalism of the religious systems of his time. He rejected the doctrine of innate ideas and the mysticism of "the inner light." His reasonableness freed his religious thought in principle from the domination of custom and ecclesiastical authority. He made the church a purely voluntary association, with no power save over its own members, and that the power of persuasion based on what he conceived to be the reasonable interpretation of the Scriptures. He left little place for obedience to blind faith.

Bentham and John Stuart Mill applied themselves to a more searching study of the nature of the self and to the grounds of the claims it makes for freedom and for satisfaction. Under their analysis the self began to emerge from the mysterious metaphysical and theological "soul" into a functional reality which has continued to define itself in terms of desires and their satisfaction. Although Mill was still troubled by the difficulties of his inherited atomistic conception of desires, he nevertheless asserted their social character and emphasized the possibility of cultivating sympathy and of being motivated by "the greatest good of the greatest number." His programs and practical efforts toward social reforms evidenced a sounder psychology than did his theoretical statements. He recognized the pleasures of the imagination and gave place to the cultivation of the higher emotions. He advocated woman's suffrage, championed the abolition of slavery in the United States, devoted himself to bettering the condition of the laboring classes,

and to co-operative agriculture. Mill carried this devotion to humanity to the heights of a religious faith. In his essay on *The Utility of Religion* he asks, "What does religion do for society, and what for the individual?" It was for him an enhancement of the significance and the power of religion to conceive it as akin to poetry—"they both supply the same want, that of ideal conceptions grander and more beautiful than we see realized in the prose of life." He ventured to believe in the possibility of the complete liberalization of religion by releasing it from the domination of metaphysical dogmas and turning it toward the idealization of our earthly life, and to a cultivation of a high conception of what it may be made.²

Liberalism has also developed through successive representatives a more functional interpretation of reason. Instead of being regarded as a mysterious faculty or power with which man is inherently endowed, reason is to be better understood as a process of practical operations, of finding paths out of the woods of difficult situations, of looking about in the fields of experience to find the materials and the instruments for building bridges to cross the streams, or to erect houses for shelter, or to create more satisfying and liberating forms of political and economic life. By the same method the imaginative formulation of ideals and the discovery and invention of means for their realization are possible. It was this kind of reasonableness in religion toward which Locke pointed the way and which Mill and others have applied more thoroughly. In general, this historical movement has been in the direction of discovering the complexities and the capacities of the self which are the basis of human "rights," and whose fuller recogni-

²For fuller comment on Mill's views of religion see Ames, *Religion*, pp. 24 ff.

tion and fulfilment involve also a larger conception and promotion of a free society.

The contribution of William James to liberalism in religion was by way of further discoveries of the nature of the self, of the varieties of religious experience, of the elucidation of freedom of the will, and of the idea of a finite God. Although he devoted slight attention to the consequences of his psychological studies for theological systems and institutional religion, those consequences are obvious to anyone who will reflect upon them. He wrote "psychology without a soul" but he put in place of the soul a self so real and vital that it becomes something more worthy and more capable of freedom, and better able to function in a religion of social idealism. He saw that the self is not an entity apart, but a society of selves, the selves being constituted of the manifold interests which relate the living organism to the life of the world. Thus every person has as many selves as he has possessions and functions. "*A man's Me is the sum total of all that he can call his*, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank account."³ There are as many social selves in a person as there are groups to which he belongs, or as there are persons with whom he is acquainted. There is in this description of fact an effective answer to those who question how the thinking of an individual can have social significance, or how religion is social in its nature. It is no longer a problem as to how an isolated being gets out of his inclosed isolation into effective relation with his fellows. He is already, in his very nature, identified with them and they with him, yet each person is unique in the precise character of these relations, and in their extent

³Psychology, I, 291.

and function. Such a psychology has no difficulty in making clear the reality of human sympathy and of a socially shared life. It provides the solution to a problem and an inconsistency which the associational psychology of Bentham and Mill could not resolve.

In his *Varieties of Religious Experience* James gave the answer once and for all to those who conceive it possible or desirable to limit religious experience to a single pattern, or to a defined body of doctrine. Here are arrayed the once-born and the twice-born, the pietists and the rationalists, the Catholics and the Protestants, the Christians and the Moslems, the mystics and the apostles of good works, the New Thought cults and the Evangelicals. The religious lives of men are seen to be their lives of aspiration, of defeat and recovery, of fantasy and heroic labor in pursuit of beckoning ideals. The terms of the description of their own emotions are the terms of their respective cultures and of their education and powers of self-analysis.

The conception of a finite God was another distinctive contribution of James to religious liberalism, not that he thought of it as such a contribution but because the idea is one which tends to release religious attitudes from the difficulties inherent in traditional supernaturalism with its doctrines of perfectionism, absolutes, and fixed decrees. James could not fit the facts of the world and life as he observed them to the idea of an infinite, all-good, all-powerful, all-wise God. Neither could he understand the struggle and tragedy of human life in the traditional conception which viewed deity as complete and self-sufficient. In a memorable passage, dealing with the question, "Is Life Worth Living?" he says:

"God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and

blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight,—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem.”

These words also suggest the belief in the freedom of the will, that is, the possibility of setting up in imagination ends or plans of action which by our endeavor and fidelity we may realize. Such ends are not magical ideas unrelated to past experience, but are, rather, stages in an outreaching process of imaginative and practical reconstruction of experience.

Professor Dewey, in *A Common Faith*, has recently added another chapter to the interpretation of religious liberalism. He emphasizes the obstacles which supernaturalism puts in the way of the freedom of the individual. Supernaturalism involves the assumption of a completed, authoritarian system of goods already set up. It tends to fix traditional forms of thought and to coerce belief and action into its pre-established frame. The consequence is an exaggerated sense of dependence and obedience in man which inhibits vital idealism and free, creative growth. This supernaturalism has diverted human effort from the quest for the discovery and pursuit of realizable goods to the search for proofs of the existence of a God and for ways of conformity to his will. The result of these inquiries admitted by the theologians and metaphysicians themselves has been elaborate rationalizations which remain inconclusive and conflicting. These systems of theology end in new and impossible demands upon “faith,” or lead to some form of pious mysticism or agnosticism. If they are taken as

proving their claims they only bind men the more tightly in subjection and passive obedience.

Professor Dewey turns from *religion* so conceived and gives his attention to the *religious*—the religious quality in experience. This he finds in the effort to secure satisfying values in life as we mortals live it, and in the discovery of the ways and means of stabilizing and enhancing these values. In this endeavor he finds the great instrument to be scientific method, which has already contributed so much to an understanding of the nature of the world and of man and has provided effective means for producing the material necessities of life, for promoting health, for furthering education, communication, and the arts. The invention of machinery has lifted the burden of untold drudgery from men and has guaranteed the possibility of supplying the basic essentials for elemental needs if a just system of distribution can be attained.

This scientific method is the direct heir of the reasonableness of the earlier stage of liberalism. In the period since Locke it has been developed into a far more adequate and fruitful process. This method has enabled man to see something of the dimensions of space and time within which his life moves, and to appreciate better the long ascent of the race by means of the creation of tools, language, and social organization. It has been anything but a smooth evolution. One charge brought against liberalism is that it has taken progress for granted and has failed to recognize the tragic and the demonic aspects of existence. Certainly James and Dewey have not minimized the tragic features. The latter constantly reminds us that life is hazardous, precarious, fateful, but he does see something more than gloom. He knows that there is some stability, some fruition, some achievement, some eventuation of plans and ideals, and he makes it clear that human beings can do something to fur-

ther these more satisfying experiences. He has expressed his faith in the possibility of liberalism in social action, in his recently published lectures on this subject. That faith concerns the intelligent control of the distribution as well as the production of material goods, and also the extension of opportunities of sharing in all cultural goods and idealities.

The problem of the distribution of goods is the acute economic question at the present time. It is made difficult by the extreme development of individualism and the laissez faire attitude in business and industry. The failure of liberalism has been inferred from the injustices which have appeared in this development, but it may be too early to judge whether these injustices may not be overcome by intelligent modification of the system under which they arose. There are those who despair of the application of the scientific method to the social order, and it may be that no particular form of that method now in operation is sufficient to meet the need — but the scientific method has already found ways of adapting itself from use in the physical sciences to the field of the biological sciences, and has made beginnings, at least, in the social sciences. It is a feature of the liberal attitude that it has the courage to adventure into new fields and nowhere with greater determination than in those regions which affect human welfare so much as do social customs and institutions. In a society with as much experience and success in democracy and social change as in the United States it is scarcely likely that communism or fascism can be precipitated without a more thorough trial of experimentation in conscious social adjustment to present needs.

The more immediate concern in this discussion of religious liberalism is the recognition of the relation of the religious interest and the economic. It

is just because economics is so vital to human welfare that it becomes a religious problem. If the two could be separated in real life they might be separated in theory. But since the material conditions so vitally condition the freedom or the servitude of moral and spiritual interests these material conditions definitely involve man's chances of realizing religious values. An inheritance from the continuation of the old individualism is the fallacy expressed in the saying "business is business." That saying implies that business has the right, because it so largely has the power, to dictate the separation, if not the subjugation, of moral and religious interests. It is undoubtedly true that free religious thought and expression are now compromised by intimidation in more or less subtle ways by the influence of concentrated wealth. Religious idealism is concerned with the whole man. No human interest is foreign to it. Health, education, politics, peace, industry and business are integral to the realization of the good and satisfying life. Indeed, the religious attitude, in the sense here employed, makes its own demand within the economic field itself, for business cannot successfully operate without at least a modicum of regard for human rights and welfare, as is shown by the concessions of capital to labor in matters of wages, hours, and working conditions. The meaning of a "living wage" lies in the recognition of the fact that human beings may justly demand humane consideration.

Professor Merriam has shown the interdependence of politics and economics, and Professor Hocking has shown that economics involves the whole man.⁴ It need scarcely be said that this conception of the relation of the religious to other concerns is not a demand of any religious dogma

⁴C. E. Merriam, "Putting Politics in Its Place," *International Journal of Ethics*, January, 1936; W. E. Hocking, "The Future of Liberalism," *Journal of Philosophy*, April 25, 1935.

or institution but is rather just the statement of fact about the interdependence of human values, and of the conception of religious values as identical with the whole scope of human values in their most ideal formulation and outlook. It is an assertion of the identity of the sacred and the secular. Wherever men seek emancipation and release for the discovery and furtherance of a more ideal life there is a religious quest. Wherever and whenever it is possible to affirm and enhance the possession of genuine values, there is opportunity for religious symbolization and celebration. Effective dramatization and artistic representation of these values is religious whether it occurs in a church or in a theater.⁵

Religious liberalism does not accept the traditional doctrine of original sin. Social psychology recognizes the process of conditioning through social heredity but makes it clear that this conditioning does not always weight the personality of the child in one direction alone. Life is mixed and the individual born into the family and its associated life is the center and object of many influences. Some of them are good and some are bad. A child has a better chance to form good habits and attitudes in a wholesome and cultivated family but sometimes such a child suffers from indulgence or from associations at school or on the street. The environment of any person is complex and children in the same home may be influenced by different factors in that environment, which is the same thing as saying that the nature and activity of a person help to select the environment to which he responds. The doctrine of original sin is a striking illustration of the way an idea long believed and deeply held may fetter the souls of men. It has served to bar the door to opportunity, it has

⁵Ames, "Religious Ceremonials," in W. C. Bower's *The Church at Work in the Modern World*.

cut the nerve of hope by imposing the conviction of being fated to an evil end, it has imposed endless penances upon normal people, and it has made religion a dour and joyless thing. This doctrine has affected legislation, and has thwarted efforts at reform. It has taken the particular, plural sins of men and grouped them all together under the capitalized word, Sin, and then constructed amazing doctrines of the necessity of supernatural grace to make atonement and salvation possible! From all this, religious liberals pray, "Good Lord, deliver us!"

That the world of human conduct and relations is mixed as to the goods and evils in it seems plain enough. They may be called natural goods and evils, since they seem to appear in all societies and at all levels. They are "the wheat and the tares," and just as it is possible to take wild wheat and cultivate it into better wheat, so it is possible to select the goods of human life and nourish them into better goods. As art develops beauty, as science increases truths, so religious values may be multiplied and enhanced. This increment of values may be called the increment of the divine in life. C. DeLisle Burns, in his book, *The Horizon of Experience*, in the chapter on religion, says: "Deity is 'made' in the sense in which beauty in a work of art is made. Clearly in some sense deity is found, but not without some preliminary creative act of minds. The sacred, for example, is anything made sacred by the power which the minds of men put into it." For Professor Dewey, the idea of God, or the idea of the divine, is the idea of "ideal possibilities unified through imaginative realization and projection." He suggests that the power and significance of the traditional conceptions of God may be due to the ideal qualities referred to by these conceptions, to the values to which we are supremely devoted when these val-

ues take on unity. The hypostatization and projection of a unified system of values is then easily made. God is such an ideal, divine reality.

Such a conception of God, or the divine, gives organization and support to religious values and at the same time allows freedom for further growth and enrichment of experience. It is compatible with a certain type of mystical experience, that is, of that elevating and ecstatic experience which comes with the contemplation of the sublime in nature or with participation in some climacteric event in human discovery or achievement. This conception of the divine derives meaning from the aspirations and heroic devotion of men in all significant pursuits, and unifies their idealistic endeavors into a significant "kingdom of ends." Religious leaders at the present time are much concerned over the loss of dynamic and vitality in religion. Some think to secure it by more strenuous adherence to the traditional doctrines, but they do not reckon with the vast change which has come in our intellectual climate, especially in the last century. There is no doubt that the loss of the traditional faith has left many people confused and rudderless, and they are finding that there is no adequate satisfaction in mere excitement or in flight from their finer ideals. They crave a sense of deeper meaning and direction for their life. Religious liberalism, not as a cult but as an attitude and method, turns to the living realities in the actual tasks of building more significant individual and collective human life.

Protestantism may be regarded as a long struggle to achieve religious freedom. Successive movements have attempted to throw off forms or dogmas which bound the spirit. All of these movements sought their freedom in a return to essential Christianity but all in turn found themselves bound again by the fixation of customs and beliefs. Lib-

eralism today makes bold to seek again the religious quality of that transforming movement, but it seeks for that quality not in the letter but in the spirit. Scholarship has released the personality and the spirit of Jesus from an authoritative text and institution. Now it is something other than miracles and a martyr's death that makes him divine. It is the quality of his soul and his estimate of his fellow-men as worthy of a friendship unto death; it is his refusal to think of himself as their master, and his willingness to be their friend; it is most of all his readiness to subject himself with them to the freedom that comes by truth, and to the justification by which wisdom proves itself.

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Peter Ainslie, Philosopher of Christian Unity

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Since Dr. Ainslie's death early in 1934 there have appeared many statements of appreciation of his life and work in the cause of Christian Unity. But no adequate analysis of his contribution to the philosophy of Christian Unity has been made. Dr. Ainslie felt that a philosophy of unity was necessary to bring Christians closer together. And the philosophy of unity which he developed was basic to the idea of catholicity expressed in his writings and especially in his manifesto of the equality of all Christians before God. Underlying Dr. Ainslie's philosophy of unity we can trace the influence of his religious heritage from the Disciples as well as the writings of the transcendental idealists. Other factors were undoubtedly his contacts with leading personalities and thinkers and the cosmopolitan environment of the city of Baltimore, the location of his church.

Dr. Ainslie was above all else a practical churchman. Yet, in the very pursuit of the goals he held dear in being a practical church statesman, he was led to clarify his thinking on theological and philosophical problems. His all consuming passion was the unity of the whole of Christendom. And as is the case with men who have an overwhelming passion and desire to further a cause, Ainslie sought support of an intellectual and philosophical nature. It is this passion of Ainslie's to compel people to

support Christian Union that guides him in developing a corresponding philosophy.

As a tree grows rapidly under favorable environmental circumstances when it is young and becomes more stable and firm with age, so too, with Peter Ainslie's philosophy. He had a virile and active mind. His social environment was favorable to lead an active mind, devoted to thinking in terms of Christian service, into the pathways of unity. Thus Ainslie grew into his convictions regarding the nature of God, of the universe, and of the place and function of man in the total scheme of things with the ideal of unity ever before him. Because his thought was always undergoing a steady growth under the influence of books, travels, and contacts with persons and institutions, it was not until within a few years of his death that his thinking concerning Christian Unity reached a stage of philosophical or theological maturity. All during his life different influences were mixed in their effect upon his thinking and not until the latter years did his theology become crystalized, become more consistent and dominant in its expression in his writings and speeches.

His early thinking was deeply colored by the training he received at Transylvania College, an institution of the Disciples of Christ. A type of biblical legalism marked his education at this place. This conservatism was reflected in his editorship of the *Christian Tribune* during the early years of his pastorate in Baltimore. But during this same period due to further study and contacts in the large city, Ainslie's denominationalism of the conservative Disciple type was displaced by a broader and more tolerant attitude toward other communions of Christendom.

Peter Ainslie, himself, states that in his devel-

oping thought and philosophy the writings of Alexander Campbell and Ralph Waldo Emerson influenced him greatly. But to Emerson, Ainslie owed more than to any other thinker. Dr. Ainslie in one of his latest works, *Some Experiments in Living*, confesses that his constant traveling companion was a copy of Emerson's *Essays*.

Although Dr. Ainslie came to repudiate to a great extent the legalistic conception of unity held by conservative Disciples, yet it was from the college of that denomination that he first received any concept of Christian unity at all. And it was from this same source that the plea of the Campbells, Thomas and Alexander, became familiar to him. And as we view the thinking of Peter Ainslie over the long years of his pastorate and editorship of the *Christian Union Quarterly* we discern a curious blend of the traditional biblical legalism of the Disciples and the mystical idealism of Emerson. However, given a mind like Ainslie's in a constant search for knowledge and truth meeting the current problems concerning science and religion and the formation of the Bible, there is little difficulty in explaining why the idealism of Emerson should finally prove dominant in its influence upon his philosophy, a philosophy that is expressive of his desire to coordinate his thinking upon Christian unity.

This change in emphasis from biblical legalism to religious mysticism did not occur in a short time or in a definite manner in Ainslie's thinking. Rather the trend was gradual covering the entire period of his adult life. Both these strains in his thinking are strongly evident in his writings of a single year. *Among the Gospels and Acts* and *God and Me* were both published in 1908. The former work is a conservative interpretation of the four Gospels and Acts acceptable to the orthodox Disciple, whereas

the latter work is admittedly, in itself, a mystical treatise on the Christian life. It bases the Christian's life in the individual's sacred communion with the mystical presence of God, and not in a legalistic scheme of salvation derived from the New Testament, which is cherished by the adherents of a more orthodox nature among the Disciples of Christ.

Because of the influence of Emerson and writers like F. W. Farrar and Henry Drummond, Ainslie is led from a legalistic and biblio-centric position in regard to unity of Christians to a universal, catholic philosophy of unity. This conception of catholicity and his firm belief in the equality of all Christians before God is rooted in his metaphysical beliefs. In regarding Peter Ainslie as a philosopher of Christian unity we are concerned with his treatment of God and the universe, man and his relationship to the universe and God, the fact of change as a characteristic of all things, the importance of the function of intelligence in making of history; and in a more theological sense we are concerned also with his conception of the "Living Christ," the "Holy Spirit," and his idea of organic and theological unity.

Ainslie was not particularly troubled about the philosophical problem of epistemology or a theory of knowledge, but he was deeply concerned about the ultimate nature and ground of the universe and the relation of men to that ultimate reality. The universe, in his thought, is divine; that is, permeated with the driving, purposive unitive, and creative spirit of God. And because the universe is a growing thing, it is not absolute in the sense that its ultimate nature is determined; rather, the universe is an unfinished product. But God through his spirit is in the universe, creatively working toward order, unity, and harmony. Dr. Ainslie's con-

viction that the essential characteristic of God in the universe is the principle of unity is stated in the following citation which includes a quotation from John Ruskin's *Ethics of the Dust* and his own comment:

John Ruskin, in his "Ethics of the Dust," says: "A pure and holy state of anything is that in which all its parts are helpful or consistent. The highest and first law of the universe, and the other name of life is therefore 'help.' The other name of death is 'separation.' Government and cooperation are in all things, and eternally, the laws of life. Anarchy and competition, eternally, and in all things, the laws of death." There is need of neither argument nor witnesses to sustain this affirmation. The whole universe declares it. Order, unity and harmony are in all that God has made.¹

To Peter Ainslie, God is not only immanent in the universe, but he is that "free spirit,"² which is expressed in all of life. This creative spirit that is the moving power in the universe is identified with humanity in both a biological and a spiritual sense. The function of Christianity and the place of Christ in the scheme of the universe is to reveal to men the fact that God is in us and with us in our struggles and adventures of life. This is well expressed in the following:

The normal man is Christ. Through Him God has revealed our possibilities, leaving us a pattern of life that is the hope of the world. Rufus M. Jones says: "Christianity is essentially, I should say, a unique revelation of God. Here for the first time the race discovers that God identifies Himself with humanity, is in the stream of it, is suffering with us . . . is conquering through the travail and tragedy of finite persons and is eternally in mind and heart and will, a God of triumphing Love. . . ."³

Man, His World and Function

God is seeking his goal of harmony and unity in

¹Peter Ainslie, *If Not a United Church—What?* (New York: F. H. Revell Co., 1920), p. 13. ²*The Way of Prayer*, rev. ed. (Baltimore: Christian Temple Press, 1930), p. 126.

³*Ibid.*, p. 115.

all that he pervades. In the truth of this, man finds his place in the world. This principle of a free, struggling, creative spirit of which all things are a manifestation accounts for the freedom of man. Man is free, as God is free, to work within certain limitations. In freedom lies the glorious task of working, achieving, and creating better things. But it follows that we are, and must be, limited to the extent that we work with certain materials which are given. Man and his activities with these given materials have a vital relationship with God's activities, for:

As important as the creation of the world, as the making of man, and as the coming of Christianity, is the fact that all of these are divinely unfinished and that man is cooperating with God for the betterment of the world, for the establishing of his soul and for hastening the fulfillment of Christianity. The unfinished condition is the joy, the hope, and the glory of the task. In this lies the explanation of human freedom and the problem of time. . . . Man is in the process of making.¹

Man and his world are in the process that has its source of creativity and power in the forces that are God's. The hope of men for progress, for human betterment, lies in the recognition of this truth. And most important of all for the thesis maintained here, that Peter Ainslie was truly a contributor to the philosophy of Christian unity, we must recognize this fundamental belief of his. For the ideal of Christians is not to look to the past, but to center attention upon the actualization of this ideal in the future. Ainslie's ideology of a united Church is rooted in his metaphysical view of the universe, that unity, progressive and spiritual in character is the divine characteristic of God. For Ainslie believes that the Church is divine; and that to main-

¹Some Experiments in Living (New York: Association Press, 1933), p. 142.

tain its divinity it must work and grow toward unity or it is not of God.

The growth of the Church into unity is as true to its origin as tulip blossoms are to tulip bulbs. However schismatic the soil the seed will send its roots into all temperaments, classes and nationalities until the best in them will furnish nutrition for the seed's growth into stalk and blossom. Stormy atmospheres have swept and will continue to sweep around its tender growth, toughening its fibre for a blossom of the rarest beauty. If there were not a single sentence in the Scriptures relative to the unity of the Church the fact that the Church came from God would still make unity its ultimate and normal condition biologically. Living things grow. The growth of the Church into unity must be in conformity to the eternal laws of life.¹

Thus, rooted in the very heart of Ainslie's philosophy is the principle that because growth toward unity is the divine law of the universe, this principle with double emphasis must also apply to the Church, which of all institutions is most divine. It follows that if God is immanent in man and his world as well as transcendent in the sense that God gives man the ideal of unity toward which he is to strive, it is then important further to define and explain the relation and function of man to the universal process in which he is living.

To Peter Ainslie, life, though a glorious adventure, is nevertheless a hazardous one. Temptations abound. Man must continually call on God in prayer to conquer evil; and evil has its source in the heart of man. Man's task is to overcome evil, and extend spiritual goodness. But this is done only with the help of God. Man finds his function through prayer and mystical communion with the divine spirit.

Human life is a warfare. It begins with the first cry of the infant and ends with the last sigh at the gate of death. Between these two extremes, human life is made.

¹If Not a United Church—What? p. 40.

In this process of making, the best life is that in which prayer has been the contending factor in the midst of things that defile us. . . . We cannot conquer by our own strength. We have tried it often and failed just as often. But by prayer divine power is brought into the struggle. . . . "For it is God, who worketh in you both to will and to do of his good pleasure."¹

Thus man has a function to perform; it is the task of carrying on the work of the divine spirit in man's realm within the universe. God has his plans for this world, and man is his agent to accomplish the fulfillment of these plans. Man "is cooperating with God for the betterment of the world."² This optimism of Ainslie concerning man's supreme task of reforming the world, of achieving righteousness, peace, justice, as well as the unity of Christendom is based on several philosophical postulates in his thinking. It is based on his belief in progress by evolution or orderly change, on his belief in the power and importance of the place of the intelligence of man in the divine process, and that God has established a standard to guide all men in the figure of Jesus Christ.

The Fact of Change

The first of these postulates in Ainslie's philosophy of unity is his belief in progress through evolutionary means. This is the universal fact of change. In fact, Ainslie feels, a static world would be a terrible thing. For change implies the hope of change toward something better and higher and finer in the order of things. In the very fact that the world is imperfect lies the hope of progress. Ainslie expresses himself as follows:

We are living in the world of the imperfect. . . . What passed for good science, good politics, and good religion in one generation may be abandoned or used as stepping

¹The Way of Prayer, p. 113. ²Some Experiments in Living, p. 142.

stones to better science, better politics and better religion in another generation.¹

Even Christianity is subject to evolutionary change.

Some day there will come a Christianity that will avoid our errors of the past, and by the same evolutionary processes of the past, attain, in the future, to something nearer the ideal of Jesus.²

And truth is not absolute, but also subject to change.

Can we be sure that truth does not change? Does not everything change in an unfinished world, except the unseen spiritual forces, which are the factors in making the way for the processes toward completion.³

Change is welcomed in the interpretation of the Bible.

The interpretation of the Bible has so wonderfully changed since the canon was completed in the fourth century that it bears the freshness of today.⁴

And man must be forever changing to keep near God.

Man must be forever changing to adjust himself to God, and with this change goes his change of attitude, of thought, of definitions, of phraseology—absolutely changing in everything. In this lies the freedom of truth and the hope of man's growth toward God.⁵

Most important of all this fact of change in Ainslie's philosophy of Christian unity is the possibility of the development of the true and united Church. Because this is not a static universe, man through the use of his faculties can work out the salvation of a united Church. That is to say "union must come by evolution."⁶ The function of man is to make use of this possibility of directing growth by supplanting denominational ideals with the ideals of a united Christendom. Ainslie expresses his conviction that,

For several centuries the thinking tools of the Church

¹Ibid., p. 114. ²Ibid., p. 141. ³"Editor's Notes," Christian Union Quarterly, July, 1923. p. 9. ⁴Ibid.

⁵Ibid.

⁶"Breaking Down of Barriers," Christian Union Library, July, 1912, p. 4.

have been forged in the workshops of division, and consequently adapted to divisive conditions. The time has come when we need a new set of thinking tools and these must be adapted to a united Church.¹

Importance of Mind

When Ainslie speaks of the importance of man's function in creating a better world order, which is to result from a united Church, he means particularly to emphasize the role played by the intellect or the mind of man. If Ainslie did not stress his faith in the divine order of things and the transcendence of God, he might be thought a humanist; for he continually is pointing out the importance of man, man's freedom, man's power to create and follow ideals until they become actualized, becoming stepping stones to a better world order.

But there is nothing inconsistent between this second postulate and the others. Man is subject, it is true, both to the fact of change and the divine omnipotence of God; but man is of supreme importance in the realm of nature in which God has accorded him a place. There is traceable here the influence of the metaphysical idealism of Emerson and Drummond. Hovering over the earth, yet immanent in everything in it, is the Spirit of the Universal Being, which enhances and gives divine importance and majesty to everything in the world, and which reaches a unique expression with great creative possibilities in the lives and spirits of men. Thus man is "sacred."² And man has but to "look within himself" and he beholds the "unfinished temple"³ of the Holy Spirit which is the spirit of God.

In Peter Ainslie's philosophy all the activities

¹"Ideals for Christian Unity," *Christian Union Quarterly*, Oct. 1917, p. 9.

²"Editor's Notes," *Christian Union Quarterly*, July 1923, p. 15.

³*Ibid.* p. 6.

of men have a religious significance, for God is author and moving spirit of all things. The activities of men are more closely defined as the activity of mind. History becomes the interpretation of the activity of the minds of the human race. Naturally, therefore, religious events are events of the mind. And divine providence in seeking unity, seeks the coordination of minds. Directly, then, bettering the world order and lessening the divisive influence of denominationalism, must come about by the mind of men redirecting historical trends and events. The purpose of God must be fulfilled through the cooperation of individual minds. For,

History cannot be separated from individuals . . . "it is the constant inflowing of God into human affairs," says Fichte. . . . In Emerson's essays it is significant that his first theme has to do with history. He says, "The instinct of the mind, the purpose of nature betrays itself in the use we make of the signal narrations of history. . . ." ¹

The Christocentric Standard

The question next arises in Ainslie's philosophy, How is one adequately to know whether his life and will are in accord with the divine purpose of God? And especially relative to an analysis of the idea of unity, By what standard are Christians to attain unto a "unity of the faith"? The answer to how God reveals his purposes to men, and the key to the measuring stick of church unity is found in a study of Ainslie's Christology. The supreme example and guide to all men in Ainslie's thought is the Spirit of the Living Christ, which is that manifestation of the eternal spirit of God which most concerns the actions of men. In the explanation of this we have the Christology of Dr. Ainslie. Also in this concept of the Holy Spirit, which is the spirit of God as revealed by Jesus—and thus it is synony-

¹Ibid., p. 82f.

mous with what we have called the Spirit of the Living Christ—we have the key to his conception of catholicity and the meaning of the Church.

Ainslie posits a "Living Christ" in the sense that Christ is the living spiritual ideal that is leading men to God. Jesus is the greatest revelation, for the lives of men, of the infinite and eternal energy which pervades all things. He is a living personality that is shaping the destiny of men. Ainslie's reasoning upon this point is outlined in the following statement:

Already Voltaire, upon whose head had been poured the wrath of orthodoxy, had emerged as a prophet proclaiming that life was in the development of history, teaching a divine development in humanity as science taught it in nature. He was followed in this by Macaulay, Green, and others. I saw that to define and analyze God as presented in the creeds, belonged with the belief that the earth is flat. . . . Herbert Spencer was saying: "We are ever in the presence of an infinite and eternal energy from which all things proceed." The living Jesus was coming out of his theological concealment and was again teaching: "God is Spirit." I saw as I had never seen before that we are in the presence of a living personality—thinking with us, feeling with us, caring for us, and always seeking to supply our needs with new experiences, new visions, new tasks, and new understandings of the cross. Jesus has built a highway to God, whereby the weakest, the meanest, the most ignorant, the most wicked of us could take unto himself a sense of his Lordship and call God "Father."¹

The spirit of the "Living Christ" thus becomes the revealer to minds of men of the purpose of God. And if men cannot interpret this spirit with any degree of unity there is no hope of Christianizing the world. The task of Jesus was to build a world from the "model of the mind of God,"² but this task of Christ is blocked by denominational Christianity which is the great hindrance in making "practical

¹Some Experiments in Living, p. 182f. ²The Scandal of Christianity, p. 136.

the will of God among men."¹ "Christ came into the world for a purpose,"² to Christianize the world. The Church is based upon the fellowship of 'Christ-centered' individuals. This is the true Church, centered in the "living personality" of "Jesus Christ, our Lord and Redeemer, who calls all his followers into a united fellowship around himself."³

Ainslie believes that true Christian unity lies in a personal allegiance to this spirit of Christ; an allegiance not to a "dead Christ" or an "absentee Christ" but to the "Living Christ, whose place cannot be usurped by ecclesiastical organizations."⁴ This allegiance in its substance is not loyalty to creeds, or an infallible Bible or an infallible church, but is essentially a loyalty to a notion of spiritual progress and growth; it is loyalty to a hope, to a goal to be achieved. It is placing trust in the conception of a God who is creatively working for a higher order of nature in which unitive measures are the means and the method of achieving real progress.

To more fully understand Peter Ainslie's theological concepts of God, Christ, and the Holy Spirit, we must realize that their content is only understood in the light of his world view. This is clearly seen as he explains what he means by the term "spirit" or "Holy Spirit." It is a term descriptive of the immanence of God's energy in all things. We have already developed Ainslie's idea of a universal spiritual force which is the sustaining element and guiding factor of life and of all things, and that nothing is material in the crass sense of the term. We witness this fact all about us in a world of tremendous energy in the "floating clouds, the moving sea, the blooming flowers, the growing children."⁵ The vocation of the "Spirit is motion and change."

¹Ibid. ²Ibid. p. 140. ³Ibid. p. 72. ⁴Ibid. p. 196. ⁵"If Not a United Church—What?" p. 83.

It is the purpose of the Spirit in all its manifestations to work toward unity. Nature teaches us this and it becomes a lesson to a divided Church to grow toward unity. In nature we see a "boy growing to manhood, a colony growing to statehood, a lily flowering, a sand dune growing."¹ These are all "super-natural" because they are all alike "expressions of the invisible solidarity of the universe, the immanence of law and the imperishability of energy."²

Organic and Theological Unity

We should not press Ainslie too closely in examining his conception of the form of unity. True, it is not organic union in the sense that one church form, one church polity, one church creed, or one church theology should encompass all Christians. Against this Ainslie revolts. That is the Roman Catholic plea and the argument of the legalistic New Testament Disciple. Especially does Ainslie reject a theological unity of the type that many ecclesiastics dream.³ Yet, despite this, there is a very real sense in which Ainslie's plea for Christian union is both organic and theological in its consummation.

Peter Ainslie's conception of organic union is based in his mystical feeling of the oneness of all Christians with each other and with God, the divine immanence of the Holy Spirit in all things. There can only be one Church. It is a spiritual thing, made up of a plurality of free spirits, who are Christians, finding their vocation in following the Holy Spirit, using the divine law of cooperation in growing toward God. Whether we as individuals recognize it as a fact or not, there is an essential unity that characterizes the growth and progress of all things.

¹Ibid. p. 84. ²Ibid. ³The Scandal of Christianity, p. 26.

This is divinely given and experimentally demonstrated. The greatest sin, therefore, that an individual can commit is to refuse to work with and accept this fact of unity. It is the sin against the Holy Spirit¹; it is the sin of arrogance, of uncooperativeness; it is the sin of denominationalism.²

True religious unity is manifested in believers having understanding and appreciation of each other based not upon signed agreements or church conferences³, although these are helpful, but upon a trust in each other which is essentially a trust in the reality and vitality of the Holy Spirit, the Spirit of God, making of one body all who are truly Christian in attitude and manner of living. For the function of the Holy Spirit is really an organic one, to communicate to every disciple of Jesus the religious consciousness that "by the rule of His Spirit in me, God dwells in me as He dwelt in Jesus."⁴ Paraphrasing the essayist Pope we might say that, 'for forms of unity let fools contest,' but real unity is found in the expression of every individual Christian of the Spirit of Jesus released "from its entombment in formalism and sectarian tyranny."⁵

It is already apparent that Dr. Ainslie not only has in mind a conception of the organic union of believers, in that right attitudes and beliefs will naturally bring all true Christians together, but he also has definite philosophical and theological assumptions which enhance and clarify his thinking on the unity of Christendom. However, Ainslie's theology gives second place to the usual role of theology. The usual theology of traditional Christian apologetics has been static in its nature and assumed an absolute finality in its statement of truth. Because of this fact Ainslie considers the

¹If Not a United Church—What? p. 82. ²The Scandal of Christianity, p. 192. ³Ibid., p. 26. ⁴If Not a United Church—What? p. 89.

⁵"At the Editor's Desk", Christian Union Quarterly, Jan. 1933, p. 195.

theology of the past to have been a definite handicap to Christian progress.¹ But Ainslie's theology is based upon a practical and pragmatistical philosophy. It is functional, for it is to serve and promote a practical cause and need, the cause of Christian unity. Ainslie styles theology as an experimental science.² And his belief is that we must experiment in theology, as in all other sciences, if the cause of unity is to be served.

The philosophy of Peter Ainslie is essentially the explanation of the spirit of unity at work in the universe. It is irenic in its nature and attitude. It is based upon those metaphysical convictions of idealism which have been outlined. Orderly change is the central fact. This is guided and permeated by a divine spirit which has its source in an indefinable power, God. Through a process of divine evolution and creation has come man with his God-like vocation to fulfill. This divine task to which men are called is based upon a Christian conscience, which is the result of the growth in men of the spirit and attitude of Christ. Thus the seat of religious authority is within man centered in his conscience.³ But with this subjective emphasis, Ainslie also stresses the responsibility of man to adventure for God and give his life to the working out of God's purposes.

Out of this ongoing process of continual spiritual change, that is essentially a growth toward unity, comes the hope of Christian unity. This is the central truth of Ainslie's philosophy of unity. Hence, behind his hopes and fears for the unity of Christendom there is a philosophical structure, idealistic and mystical in one respect, yet intensely radical

¹If Not a United Church—What? p. 91. ²Some Experiments in Living, p. 139.

³Ibid., p. 147.

and practical in its application to the realities of life and the cause of Christian unity. Perhaps this theological and philosophical structure of Ainslie's thinking was at first the result of his rationalization of his desire for Christian unity, but it finally developed to the point where it in itself molded and determined his thinking on unity. This is brought out in the ensuing discussion on catholicity.

Idea of Catholicity

The practical significance of Peter Ainslie's philosophy is seen in his idea of catholicity. Catholicity is the term describing the quality of being catholic, not in the accustomed ecclesiastical sense of the word, but in signifying universality and inclusiveness of action and belief among the followers of Jesus Christ. Dr. Ainslie's pastorate was in a cosmopolitan city with many old and respectable churches. But his church and denomination were included only to a very small extent in the religious life of the city. If he as a pastor wished to command any intellectual respect for his church it meant that he must be cooperative with and be tolerant of the other Christian bodies. This would naturally lead to an attitude of catholicity. But the real seed of Ainslie's idea of catholicity was in his denominational heritage. This is aptly pointed out in an article by Charles Clayton Morrison, who traces the tradition of catholicity in the body known as the Disciples of Christ back to one of its founders, the Rev. Thomas Campbell.¹

However, really to understand his conception of this idea, we must examine the theological and metaphysical beliefs which such an idea implies. Ainslie bases his concept of catholicity in a philosophy of evolutionary idealism. He is not necessarily

¹C. C. Morrison, "Peter Ainslie—A Catholic Protestant," *Christendom, A Quarterly Review*, Autumn, 1935, p. 55.

original either in the idea of catholicity itself, or in sanctioning it in a philosophy of idealism. For this line of reasoning is traceable back to the writings of early philosophers and Christian apologists of the first two centuries. But Ainslie not only was original in being the greatest interpreter in modern terms of the idea of catholicity for his day, but he was also its most passionate crusader. His irenic spirit continually kept him moving in behalf of his cause.

Catholicity in the philosophy of Peter Ainslie is rooted in two fundamental assumptions. The first is that the Spirit of God is a process characterized by growth along lines of harmony and unity. All that is of God, and especially the Church, must be harmoniously working together with the spirit of love and inclusiveness. The second assumption is that mankind is a part of this divine process; men are "children of God." Therefore, he is Christian who believes this and has faith in it enough to act upon it. These two assumptions have been more fully treated in the preceding discussion.

Christ was the individual who lived by these two important truths and revealed them to men. It is Christ who set the example of the idea and spirit of catholicity. All men who would be a part of the living vine of the universal Church of God must have this spirit of Christ. It is the spirit of love and brotherhood. The individual Christian has nothing to lose and everything to gain in putting his trust in this spirit of catholicity for it is the spirit of Christ; it is the essential characteristic of one who would be of God. This spirit of catholicity rests in the firm belief that Christianity is not in creeds or forms but in what Ainslie calls the "Living Christ." "The Living Christ in the living soul"¹

¹"The Revolution of Christian Equality," *Christian Union Quarterly*, April 1925, p. 411.

is the ideal for all men to reach. And the "evidence that both of two men have the Living Christ is in their brotherly attitudes toward each other."¹ The essence of Peter Ainslie's idea of catholicity therefore rests in two universal concepts; that all things find their essential unity in the Spirit of God; and that all men find their unity in the Spirit of Christ. And since the Spirit of Christ is the Spirit of God working in the realm of men, then all men who follow Christ, regardless of the creeds and forms of worship which they may have, are equal in status before God. This is the basis of Dr. Ainslie's belief that all Christians are equal before God.

This belief of Ainslie's was the foundation of his Pact of Reconciliation representing the creedal declaration of his concept of catholicity as it finally evolved. The pact, cited here in full, contains three sections. The first section is a declaration affirmed by the individual that Christendom to manifest the Spirit of God must be united; the second section is a resolution of faith and trust in a spiritual, invisible Church that is above creeds and forms; the third section is a declaration of faith in the common kinship of all men as brothers, and if followers of Christ all men are brothers equal in status before God, because all are one in Christ. The pact was formulated shortly after the Lausanne Conference and was revised several times by Ainslie with the advice of members of the Christian Unity League. The text follows:

We, Christians of various churches, believing that only in a cooperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling churches. We, therefore, desire to express our sympa-

¹Ibid.

thetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided church of Christ.

And we propose to recognize, in all spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own.

And, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve.¹

This expression of catholicity represents the epitome of Ainslie's thinking. It is the result of a gradual evolution in his philosophy of Christian unity. Ainslie's first expression of his idea of catholicity was denominational. It was his attempt to clarify the thinking of his own communion on the subject. The result of this effort is given in the first edition of *The Message of the Disciples of Christ for the Union of the Church*². It is a statement of nine fundamental points derived from a study of the New Testament from the conservative Disciple position. In the third edition of the same work he has condensed and simplified these nine points into the following five statements:

(1) A catholic confession that Jesus is the Christ over against any creedal declaration; (2) a catholic name for all believers, such as Christian, Disciple of Christ, etc.; (3) a catholic book of authority, the Holy Scriptures, emphasizing especially the New Testament; (4) a catholic mode of baptism, immersion of the penitent believer; and (5) a catholic observance of the Lord's supper to which persons of all communions are invited on an equality of fellowship.³

But the basis of unity in this first approach is

¹The Equality of All Christians Before God, (MacMillan Co., 1930), p. 10. ²First Edition, 1913; revised 1924 (New York: Fleming Revell Co., 1913 ed.) p. 26.

³Ibid. (third edition.) p. 26.

the necessity for a *name*, for a *creed*, for a *Holy Book*, and a *ritual*. Ainslie's second approach to a spirit of catholicity is in the conference method. This approach gives up the attitude, which Ainslie at first held, that the Disciples have the absolutely right way that all must travel if unity is to be achieved, but it still emphasizes that Christendom, even by way of compromise between denominational bodies, must have a name, a creed, a book of authority, and a ritual as a basis of unity.

This second approach reached its climax in the Lausanne Conference on Faith and Order. The very thing that blocked a harmonious ending to the conference were differences in Faith and Order. This method of compromise, by itself, did not work. A spirit of catholicity cannot result from compromises and conferences; it must precede them. Ainslie recognized now more than ever that if unity is to come each individual, each communion, must start with the attitude of catholicity. It was now that Ainslie's philosophy came to its most complete expression. The Pact of Reconciliation that was now formulated gives utterance to his mystical faith in the divine oneness of all true Christians with God and with each other. Christ is the vine, the Church; we are the branches, the members. The Pact of Reconciliation is the flowering of his idea of catholicity. It is the natural result of his thinking if he were to remain true to his metaphysical and theological assumptions.

Perhaps the greatest contribution that Peter Ainslie has made to the philosophy of Christian unity is his idea and criterion of catholicity. Many people believe in catholicity as characterizing the true Church. But the difference between them lies in their various criterions of catholicity. For example, the Roman Catholics have an idea of catho-

licity, but their criterion is submission to the See of Rome. The Anglicans on their part demand the maintenance of the historic episcopate with tactual succession from the apostles as the mark of the true Church. For Lutherans a doctrinal correctness according to the ecumenical and reformation creeds is demanded. The Disciples of Christ demand that all churches follow the New Testament pattern of Faith, Repentance, Confession, and Baptism as a mark of catholicity.

However, Peter Ainslie's criterion differed from these. Like other Disciples, he repudiated disciplinary criterions as post-apostolic and contrary to the Spirit of Christ. Unlike other Disciples, he asserts that the essential thing in Christianity—i.e., the catholic thing—is a spiritual unity that exists even in the presence of diversity in doctrine and polity. Therefore, in Peter Ainslie's philosophy, Christian unity is of the utmost importance to the Church, for only unity will satisfy God and the demands of nature. Unity characterizes true progress, and must characterize the living church of God before it can fulfill its mission to the highest degree.

The Promotion of Christian Unity

Herbert L. Willett, Kenilworth, Illinois

The historic purpose of the Disciples of Christ is the advocacy and furtherance of Christian unity. All other interests of evangelical Christianity we share with other communions. But this one of unity we have inherited as our testimony from the beginnings of our history. It is our supreme reason for existence as a religious body. As the Moravians were the exponents of foreign missions, and the

Friends have been the advocates of peace, so the Disciples have been given the high privilege of bearing witness to the need and practicability of closer unity and ultimate union among the scattered fragments of the body of Christ. The divisions among Christians are the scandal and weakness of the church. To advocate and labor for the realization of a more effective unity than we now possess is the basic and perennial concern of the Disciples. No other Christian body has ever dedicated itself to this holy cause.

In spite of differing interpretations regarding the unity for which our Lord prayed, and of disagreements within our own ranks, substantial progress has been made, during the period in which the Disciples have had an existence, toward Christian cooperation and unity. Something of this progress is due to the unfailing witness of this communion to that ideal. It is a notable fact that Disciple leadership in the united efforts of the churches to reach the common objectives of Christian service has never been wanting. It is not without significance that representatives of this group have been given the direction of several of the most important interdenominational movements. Among them may be named Samuel Guy Inman, Secretary of the Committee on Cooperation with Latin America; Emory Ross, Secretary of the Committee on Cooperation with Africa; Robert M. Hopkins, Secretary of the World's Sunday School Association; Jesse M. Bader, Secretary of the Commission on Evangelism of the Federal Council of Churches; Harold E. Fey, Secretary of the Fellowship of Reconciliation; Linley V. Gordon, Secretary of the World Alliance for International Friendship Through the Churches; Roy O. Ross, General Secretary of the International Council of Religious Education; Edgar DeWitt

Jones, President of the Federal Council of the Churches of Christ in America, and Perry J. Rice, Secretary of the Midwest Committee of the same organization.

This remarkable list of cooperative positions held by Disciples is not due to any seeking for place or prominence on the part of this group, but to the fact that the interests and psychology of the Disciples have been in no small degree in this area, and the practice of Christian unity is congenial to many of their leaders. The number of Disciples in charge of community churches is further evidence of this interest.

For the fresh interpretation of this theme among our own people this is a peculiarly timely moment. Many voices are insisting upon the need of unity if the church is to be saved from failure. The note constantly struck, and most frequently applauded in the Preaching Mission, was that of Christian unity. Ivan Lee Holt and Stanley Jones, outstanding members of that mission, made clear their conviction that the greatest need of the church today is the unity which can convince the world of the divine legation of Jesus. The recent meeting of the Federal Council at Asbury Park gave clear testimony to the fact that the next important step in Christian Strategy must be toward unity. Dr. H. Paul Douglas in the Autumn number of *Christendom* gives ample proof of the emergency now confronting the divided church.

For the Disciples of Christ it is the moment of opportunity and obligation. And to meet this occasion they have an instrument fitted for the purpose. Years ago they appointed a Committee on Christian Union, of which Dr. B. B. Tyler was the efficient chairman. Later on, that committee was transformed into the Association for the Promotion

of Christian Unity, of which Dr. Peter Ainslie was president for several years. That organization, of which Edgar DeWitt Jones is president, and H. C. Armstrong secretary, is the available instrument for the accomplishment of the function to which the Disciples are committed.

Its activities consist in the production and distribution of literature dealing with the subject of unity; the projection of conferences with other communions, looking to closer fellowship; the arrangement of fraternal visits by representatives of other religious bodies to our conventions, and the presentation of addresses on Christian unity at state and national conventions. Most important of all, the holding of conferences or institutes on Christian unity in colleges, universities, cities and towns where such sessions are desired and can be arranged.

The members of the Association, such men as Edgar DeWitt Jones, H. C. Armstrong, Finis S. Idleman, G. W. Buckner Jr., C. E. Lemmon, Homer W. Carpenter, W. F. Rothenburger, Herbert L. Willett, F. H. Groom, N. L. D. Wells, Walter M. White, C. C. Morrison and others, commissioners of the Association, and men outside its official list, who are interested in the project, held themselves ready to conduct such conferences as are within the range of their time schedules and other engagements.

The arrangements for such a conference are not difficult. A local committee provides for a one or two day series of sessions. These should consist of a gathering of ministers and Christian leaders of all communions, either at a forenoon session or a luncheon; one or two evening mass meetings for the community; a meeting especially for Disciples, in which the opportunities and obligations of our own people may be emphasized. At each of these gatherings there should be an address on some

one of the main themes suggested by the general subject, to be followed by free discussion.

In these conferences such special subjects as the following have been used with profit, and many others naturally suggest themselves: The Growth of Sentiment Favorable to Christian Unity; The Nature of the New Testament Church and the Causes of Division; The History of Efforts to Promote Unity; The Decline of Denominationalism; Methods of Promoting Christian Unity; Denominational Attitudes Toward Unity; The Chief Agencies for Christian Cooperation.

The cost of holding such an institute is negligible. One of the functions of the Association is to defray the expenses of those who conduct the sessions. The entertainment of the visiting speaker or speakers is usually a matter of profit and pleasure, where he is known, and certainly not a question of expense. Usually the church where the conference is held is already contributing to the Association through Unified Promotion. Any further contribution to the cause of Christian unity is a matter of choice. The speakers receive no compensation for their services, and are glad to contribute their time and effort in a sacrificial spirit to the work in which they earnestly believe. Within wide limits any church or community may avail itself of this plan of stimulating interest in this important and timely cause, so significant in the history and ideals of the Disciples.

Foreign Members

Argentina—J. D. Montgomery, S. S. McWilliams.

Canada—Schooling, C. O. Sommer.

China—Smythe.

England—Coop, J. Gray, Robinson.

India—Alexander, Livengood.

Philippine Islands—E. K. Higdon.

Scotland—Crockett.

A Book Review*

Thomas P. Inabinett, Charleston, S. C.

Men are continually called upon to make decisions,—to make choices. In the drama of the last week of the earthly ministry of Jesus, B. H. Bruner finds nine great choices which were tremendous in their effect upon the world. B. H. Bruner is a minister of the Disciples of Christ and is well known for his several books dealing with this period of Jesus' life.

In this volume the author gives a good character portraiture of those who took part in this drama. There are pictured the enemies of Jesus who chose to put Him to death, His disciples who chose to desert Him in the last hours, the ones who betrayed Him for thirty pieces of silver, the government agent who found it politically expedient to hand Him over to the people, a ruler who chose to have nothing to do with the trial, the people who chose to have His blood upon them, a group of known and unknown friends who remained silent. All of these characters are clearly and vividly drawn. The two decisions that overshadow all were the choice of Jesus to go to the cross and the choice of God to raise Jesus from the dead.

In this series of sermons the author has attempted to use the last week of Jesus' earthly ministry as a setting for a discussion of modern problems. For each of the "choices" which he mentions he shows a modern counterpart. This is done with considerable ingenuity, but also a degree of artificiality. It must be admitted that the author does show keen insight into modern problems. There is a striking attempt to find in the experiences of this

*Great Choices of the Last Week. By B. H. Bruner. Cokesbury Press, Nashville, Tenn., 1937. 160 pages. \$1.25.

"last week" illustrations that will help the modern person treat religiously the problems of the day. As a means of approach he suggests a combination of the so-called individual and social gospels.

These sermons are distinctly textual and Scriptural with numerous Biblical quotations as well as many quotations from recent writings. The climax of this work is seen in the statement of the author's deep conviction that upon the fact of the resurrection of Jesus, a decision of God which changed the world, rests the whole case of Christianity. He says:

"When the world in general, and the extreme school of liberal thought in particular, becomes thoroughly convinced that 'Christ be not risen,' it will be true that the whole program of Christianity through the years has been in vain and the message and institutions will vanish from the earth."

Whether one agrees or disagrees with the fundamental premise of the author, one will appreciate the sincerity of these sermons. Notwithstanding certain references, these sermons are not theological. They are not intended to be the defense of a particular approach to Christianity. They are intended to inspire a practical application of the Christian message to such modern problems as war, nationalism, and greed, and the problems arising out of the attack upon "the finest values and ideals of our religion and civilization."

Interviews

Barnett Blakemore, St. Louis, Mo.

I went into the artist's atelier.

I said:

Your sculpture is a vision of the Eternal.

He said:

This granite will take a fine finish

The oil in my last painting is almost dry

There is too much shadow on this Madonna's face

A youth from Louisville was model for this Perseus.

I went into the chemist's laboratory.

I said:

You are delving into the deepest secrets of nature.

He said:

The surface tension in our beer condenser causes excessive foaming.

Our next experiment will be to phenylate morpholine.

How do you like the trick handle on my water flask?

This filter paper is too coarse.

I went to the astronomer.

I said:

You look into Infinity

He said:

These new filters for our camera will help us to photograph the moon.

Number 346 has been erratic in its movement lately

Too bad old Fenson can't be at the next meeting;

His stories are capital.

We have visitors—day twice a week.

I went to the biologist

I said:

You are discovering Life.

He said:

Young Todd makes excellent microdissections.

These cultures are negative.

Get me a cat skeleton, John.

Billy doesn't like his new teacher.

I went to a Nazarene's carpenter shop.

I said:

You are the Savior of the World.

He said:

I gave an old woman a cup of water.

Nicodemus and I had an interesting chat the other night.

The children like to play in the cedar shavings on my floor.

I lifted a splinter from a fellow worker's hand.

Members by States

Alabama—Crossfield, N. R. Edwards.

Arkansas—Hamm, J. B. Hunter.

California—Daugherty, Griggs, N. A. Hall, A. L. Hill, Lobdell, Lynn, Mobley, Monroe, Morris, McCartney, McGowan, Neal, Odell, L. R. Smith, M. J. Smith, C. A. Snyder, Sprong, Stubbs, C. B. Taylor, Watson.

Colorado—Hulser, C. S. Linkletter, Parsons, C. F. Stevens.

Connecticut—Bushong, Gantz, Lessley, H. L. Lunger, Paul.

District of Columbia—R. R. Hill, Parr, Pinkerton.

Florida—Barbee, S. J. Carter.

Georgia—Cummins, Lineback.

Illinois—J. M. Allen, Ames, Badders, Barnett, Beshers, Blair, Bolinger, Boren, Bower, Bowman, Bro, Burgess, T. C. Clark, Collins, Copeland, Cummings, R. H. Davis, Davison, R. Dickinson, R. F. Dickinson, B. S. M. Edwards, Elsam, Faris, S. E. Fisher, Garrison, Givens, Grace, A. C. Gray, Hargis, W. O. Harrison, Hieronymus, E. E. Higdon, Hites, Hogevoll, Holloway, Huff, C. F. Jacobs, J. A. Jacobs, James, Silas Jones, Jordan, Kincheloe, Leftwich, R. C. Lemon, Leys, Longman, Luedde, Lyon, Mattox, Metcalf, J. F. Miller, R. E. Morgan, C. C. Mrorison, H. T. Morrison, Muir, R. McCallister, C. F. McElroy, R. F. McLain, O'Brien, S. M. Reynolds, Rice, Riggs, C. J. Robertson, Rosboro, Rowlen, Salmon, Severson, C. E. Sommer, Stone, D. E. Todd, Vissering, Wakeley, Warren, Wilhelm, Willett, Winn, B. F. Wise.

Indiana—Anthony, H. C. Armstrong, Ashley, C. G. Baker, Bartle, Bruner, Buckner, L. F. Carter, Crain, M. DePoister, S. G. Fisher, Hawley, Holroyd, K. B. Hunter, Jaynes, B. A. Johnson, B. R. Johnson, W. E. Moore, Mullen, Mullendore, Pack, Percy, Place, Rothenburger, Schuster, Shullenberger, Sly,

Smail, V. M. Smith, Swearingen, Thompson, Tomlinson, A. L. Ward, C. H. Wilson, Winders.

Iowa—Barr, Becker, Berneking, Daniels, Duxbury, Flickinger, Ghormley, Gutensohn, Hyten, Kinsef, Kirk, W. A. Knight, I. E. Linkletter, H. Martin, Meyer, Morehouse, Richeson, Ritchey, Veatch.

Kansas—Beans, Brumbaugh, Lee, C. G. McCallister, Oliver, Slaughter, H. A. Smith, C. A. Stevens, Willcockson.

Kentucky—Adams, E. W. Allen, Bell, Bowen, Brooks, F. D. Brown, Darnell, W. L. Davis, Dugan, Eldred, Fortune, Garnett, Gates, Gibbs, Jonett, Lacy, G. V. Moore, Ryan, Starns.

Louisiana—Hollingsworth.

Maine—Cleaver, Sharpe, Zerby.

Maryland—Ehlers, Freyberger, Funk, McCasland.

Massachusetts—F. Hopper, F. M. Jones, Mathews.

Michigan—O. Clark, DeGroot, Hopkins, Pickerill.

Minnesota—Deadman, Esculto, McQuary, Rains.

Mississippi—Wingfield.

Missouri—Agee, Alcorn, C. J. Armstrong, H. P. Armstrong, Baille, Birkhead, Blackman, Blakemore, Burkhardt, Campbell, Chilton, Clemmer, Combs, Deming, Earsom, E. E. Elliott, Endres, Harper, Hoffman, M. T. Hopper, Hutchison, Jenkins, E. L. Knight, Leatherman, Lemmon, C. H. Lemon, Lhamon, Lindsey, Michael, E. C. Miller, W. H. Moore, J. E. Moseley, Nilsson, J. B. Robertson, H. B. Robison, Rudolph, J. R. Sala, Sansbury, Saye, Scott, Shelton, Tuttle, Wood, Zimmerman.

Montana—Hartling, Schock.

Nebraska—Baird, Cole, Gerber, Hunt, Lundeen.

New Jersey—Cope, Frye, McCreary, Preston, G. W. Reynolds.

New Mexico—Titus, Voight.

New York—Bedford, Carr, Counts, H. D. Darsie, G. D. Edwards, Fey, Idleman, Inman, Ross, J. P. Sala, Vargish, Edwin Wyle.

North Carolina—Barclay, Berry, Cook, C. Darsie, Freeman, Grim, Jensen, Klaiss, Lawson, Parker, Ryan, Traylor.

Ohio—Atkins, M. Baker, Beach, Braden, Castleberry, C. O. Cossaboom, M. A. Cossaboom, Crawford, Crowley, Culler, Davidian, Erskine, Evans, Faust, Grimshaw, Groom, Hagelbarger, M. Hall, Hamilton, Harrold, Helfer, E. A. Henry, F. A. Henry, Hull, Jarman, Keckley, King, Lumley, Meyers, Mink, McCormick, W. H. McLain, Pike, Runk, Sarvis, G. P. Snyder, Starn, Stewart, Tupper, Webb, A. H. Wilson, Winter, E. P. Wise, Wright.

Oklahoma—S. W. Brown, L. F. DePoister, D. E. Donaldson, Grimm, R. G. Martin, R. W. Nelson, Norment, O'Neill, Osborn, Powell, Rogers, Rutherford, Serena, Sheridan.

Pennsylvania—Ewers, Gabbert, A. Johnson, Lilley, Long, I. E. Lunger.

South Carolina—M. G. Smith.

Tennessee—F. Donaldson, Mayhew, Nooe, Park, Piety, A. W. Taylor, W. M. White.

Texas—Boynton, Bruce, C. G. Clark, J. L. Clark, T. B. Clark, Cohee, Dalton, E. A. Elliott, Emory, Frank, Garrett, Gresham, Haislip, A. D. Harrison, Henson, Hyde, Jewett, Klingman, T. Morgan, McDiarmid, D. W. McElroy, McKinney, E. R. McWilliams, Nielsen, O'Heeron, Osborne, Payne, Redford, Rickman, N. J. Robison, Sadler, R. A. Smith, Waits, Weaver, Wells, T. A. White, E. H. Wyle.

Utah—Tornay.

Virginia—Borders, J. L. Davis, Gordon, Grainger, R. B. Montgomery, Thomas, Wallace.

Washington—Hastings, W. G. Moseley, Ridenour, Schafer.

West Virginia—Booth, Cramblet, J. F. Nelson, Stevenson, D. C. Ward.

Wisconsin—Cyrus, Harmon, Manes, Nourse, Parvin.

THE SCROLL

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Editorial

Do the Disciples have a distinctive plea today? The answer of some is that the plea we used to have is outgrown. They think the distinctiveness consists now in the machinery which the old plea built up, such as colleges, conventions, missionary societies, local church property, journals, and a fellowship of souls nourished in the old system. These institutions persist by a kind of inertia. They serve religious and educational needs of those who were drawn into them by the old plea, and those who were born into these families.

The contention we make is that the Disciples still have a distinctive message and should proclaim it and develop it as a genuine service to the world. Its value does not arise from being distinctive, but its uniqueness arises from its value. The Mormons, the Spiritualists, the Christian Scientists, have characteristic ideas which set them apart but those ideas are not on that account valuable to the main currents of religious life. If Disciples are merely different, without any basic significance in the difference, then they should wane and "disappear." There are already too many sects perpetuated by inertia.

When we plead with young ministers or laymen to stay with the Disciples, what reasons can we give beyond the sentimental ones of family ties, long association, and the insistence that no other group has a better religion? Or when we solicit persons to join us what reasons can we offer besides convenience, or our ambition to build a large congregation? The virility of the Disciples in their early days came from the conviction that they had

a vital plea. It is a pity that so many have lost that conviction and do not know how to recover it. The trouble is that Disciples have been living on the surface and on the periphery of their historic plea. Their ministers and lay people have not been trained in the history of their movement. Thousands of persons have been gathered into these churches who do not even know that the name "Disciples of Christ" is their own name in the United States Census, and in the official yearbook of these churches. What does a man know about himself who does not know his own name?

Some readers will smile when we assert that the Disciples of Christ are the most liberal of all the protestant bodies, but they are. We Disciples believe in the right of private interpretation to the point of diminishing to the vanishing point the importance of the trinitarian-unitarian controversy. We give local congregations the fullest freedom to make experiments and ventures toward better ideas and practices. What denomination in Christendom tolerates congregations that do not require baptism in any form? Do Congregationalists, Methodists, Presbyterians, Baptists? The Disciples of Christ have taken the most advanced position in the Christian world on the subject of baptism, not by insisting on immersion, but by discarding the rite! We have already published the names of more than a score of churches that do not require baptism, and it is commonly whispered about that there are many scores more in the same class.

But the most distinctive features of the Disciple plea lie in their original and continued rejection of the creeds of Protestantism, in their insistence on "reasonableness" in conversion, on making the New Testament and not the Old Testament the Bible, on placing authority entirely in the local church, on promoting Christian Union through

fellowship and cooperation, on cultivating democracy in religion by recognizing the priesthood of all believers, men and women. The Christian world is seeing a revival of Calvinism and Lutheranism but the Disciples are immune from it because they were born and reared in liberalism of the nineteenth century brand. The Disciples came into being just as the new scientific age dawned and they shared its "reasonableness." All other protestant bodies came from the prescientific age and they show it! There is an intellectual revolution going on in the world and traditional religion is being overthrown. The Disciples of Christ ought to examine themselves and their history to see if they may not have significant things to say to this generation, as we believe they have.

Barton W. Stone

Edwin C. Boynton

Philip Melancthon was the virtual author of the Augsburg Confession of Faith, and the strong right arm of Martin Luther in the years of controversy and danger. Yet Melancthon was never the director of the Lutheran Reformation. His value to the Reformed Theology and movement is not to be estimated from the standpoint of an unchallenged leadership but that of a pragmatic contributor to the thought and undertaking of his fellow Protestants. In like manner the value of the service rendered by Barton Warren Stone to the Reformatory movement current in the early nineteenth century is to be measured simply by the real merits of that service. No question needs offer itself for our consideration as to whether or not he or Alexander Campbell was the greater man or the more outstanding leader of the Christian churches or Disciples of Christ. It may, indeed, freely be granted

by every admirer of Stone, that Mr. Campbell was by far a man of greater strength of thought and of more compelling personal influence than his Kentucky contemporary of many years' fellowship. It is not necessary to multiply quotations from those who from the beginning to the end of the Kentucky movement were the close personal friends and collaborators of Stone to show that they regarded Alexander Campbell as the greatest religious leader of his day.

But there can be, to a close student of the men and events of a century ago, but little doubt that the Disciples of Christ have given too scant tribute to the contributions of one of the men of real spiritual mark of that epoch in American religious history. For one thing it must be borne in mind that the Stone movement away from credal Christianity to a New Testament norm and a vital, personal religious experience rather than an experience environed and conditioned by a decadent, dogmatic pronouncement, antedated the Campbell movement by a number of years. This fact made possible a very sudden increase of prestige to the Campbell movement itself after the two leaders had joined forces. Thus one who was certainly as close to Stone as any other man of the period, Samuel Rogers, says (Autobiography, p. 115), "Brother Stone, and those laboring with him, had constituted churches throughout the central and northern portion of Kentucky upon the Bible and the Bible alone, and all these, without exception, came early into the Reformation. The very first churches, both in Ohio and Kentucky, which embraced the views of Brother Campbell, were those which had been planted by Brother Stone and his fellow-laborers, so that it appears that Stone's Reformation was the seed-bed of the Reformation produced by Brother Campbell." Nor can it be said that Stone, in this

regard, owed as much to Campbell as did the latter to Stone, for the Stone movement had virtually no eastward tendency, while Campbell's work, in less than twenty years after its inception, began to expand in a westerly and northern direction. Had the Stone Reformers not done their work in this new field very effectively already, it would have taken a much longer time for the co-workers with Campbell to produce the results they did in this western field. And it has been exactly in this western and northern field that the greatest continued expansion of the Disciples of Christ has taken place. To Stone, without doubt, belongs the credit of being the real pioneer of a Christian movement seeking the unity of believers in the field of individual freedom. Another consideration to which many have not given thought is this: The total movement as led by both Stone and Campbell, was, as has been often observed, a most distinctive American attempt, in harmony with the very genius of freedom characteristic of the young republic. Had the whole undertaking had its birth and earlier progress in England or on the Continent the phenomenal growth of the new body would not have occurred. It needed an open atmosphere, where people were trying out the novel and hitherto untested, to welcome a religious appeal which disregarded the hoary conclusions of dead centuries; and, this being true, it needs to be further noted that the Campbells and their friends were working for some considerable period in Virginia and Pennsylvania. The former had been settled for two hundred years. The conservatism of English ancestors was manifest in a more aristocratic form of social life than in many sections of the erstwhile colonies. There were, of course, many movements, social and geographic, in the current of Virginia life, and something of the pioneer spirit still obtained in the attitudes of the

Virginia mind. Pennsylvania, too, had a heritage from the days of William Penn, and there was already no little "history" enriching the young traditions of the commonwealth of "the Pennsylvania Dutch."

But the numerous decades during which society in these regions had endured, had left their sediment of conservatism, though not so discernible, of course, as in sections still further east. And it was in the newer portions of these two states, including specifically what is now West Virginia, that the Campbells finally centered their enterprise and found their promising field.

On the other hand, Kentucky and Ohio were yet newer. It was only in June, 1774, that Capt. John Harrod founded the post of Harrodstown (now Harrodsburg), "the first white settlement west of the Alleghanies." Just a few years later Daniel Boone led the white men of North Carolina to the "Blue Grass" region. At the time of the Cane Ridge revival, in 1801, all Kentucky was new with the aggressiveness of men who stay nowhere they do not choose and who accept nothing they do not care to believe. And as the Stone movement spread downward into Tennessee, upward into Ohio and the raw areas of Indiana, even into the far west, Missouri, it was preparing a popular mind for the coming of one of the royal-minded leaders of religious thought. Alexander Campbell did a wonderful work in this whole section; but his predecessor and friends in this western field had done one equally wonderful before him. What they had achieved made his accomplishment possible. Let the chief credit here go to Barton Stone.

What now of the quality of contribution made by Stone and his adherents? The pragmatic mind of Alexander Campbell had also a strong philosophic bent. His indebtedness to the Lockian scheme of

thought has in recent months been brought anew to our attention. What appears in the history of Discipledom which may be discovered in the thinking of Stone?

The study of the earlier life of the Kentucky reformer shows us a thinker given to much reflection upon the abstruse subjects of the Trinity and the atonement. After he and Mr. Campbell became acquainted they indulged in some considerable correspondence, or rather, editorial exchanges upon the matter. Mr. Campbell can find his way to accept Mr. Stone as "a brother in Christ", but rejects the Stone tendency to speculate in the realm of metaphysics. There can be little doubt that the extended argument, from time to time, by Stone about these themes did prove a disturbing element in the total situation. The Bethany reformers could with difficulty be silent under the repeated discussions carried on by Mr. Stone. Thus, years after the latter's death, Moses E. Lard says, (*Review of Campbellism Examined*", p. 283), "We owe it to ourselves as a people to say, that on more subsequent occasions than one, Mr. Stone did hold language which we do not endorse and gave utterance to sentiments . . . which we distinctly disavow and repudiate." But, says Mr. Lard also, "It is further due to the memory of Mr. Stone that he did not himself consider his views to be Arian; that he held the Son to be divine as the Father, but not, like the Father, eternal", etc. Perhaps as fair an estimate of Stone as a theologian as can be found is that given by B. B. Tyler in a contribution on "The Life and Work of B. W. Stone" (*New Christian Quarterly*, Oct., 1896): "It was fortunate for him, as well as the cause of Christianity, that he saw that such speculations did not promote piety, and that after a season he gave them up and was satisfied to rest in the great facts and truths of divine revelation without puzzling his mind in relation to their philos-

ophy." . . . "Afer the—smoke of battle passed away he confessed that time spent in such debates is time unprofitably employed."

Apart from a question of pure theology, however, Mr. Stone gave to the Disciples' movement, himself and through those whom he influenced and led as colaborers, these elements:

1. He made the "Christian" movement, of Kentucky and the west, an outstanding evangelistic effort. Notice has been made by others that the Campbellian groups did not emphasize evangelism especially until the time the Mahoning Association, in Ohio, delegated Walter Scott to serve as their evangelist, in 1827. For twenty-three years, however, Stone and his followers had been great revival leaders. And this great characteristic of the Reformers was in evidence long after the formative period had ended and that of organized agencies had come into being. In fact it may be urged that no work among the Disciples today meets with general favor unless it may make good its status as being, after some mode of procedure, educative or otherwise, "evangelistic."

2. Stone greatly emphasized the power and liberty of the individual to accept the gospel and live the Christian life. He strenuously attacked Calvinism as an impediment to this. So did Samuel Rogers and Benjamin Franklin, whom Rogers brought into the fold.

3. The Cane Ridge reformers were great believers in the inner life and personal piety. The "gentleness" and persuasiveness of Stone have been often noted. When, conferring with Mr. Campbell about their two groups merging, Stone felt little confidence in the efficacy of an attempt, as per a convention, to consummate the union. He rather relied on a deep dependence upon the Holy Spirit and on prayer. His great co-worker, Rogers, often

reports the success of evangelistic efforts when "scores came weeping to accept the Savior." It is said that a certain elder of the Cane Ridge church "never presided at the Lord's Table without shedding tears", as he spoke of the love of Christ for men. John A. Gano, a successor of Stone as minister at Cane Ridge, was a marvel of exhortation and earnestness. His son, General R. M. Gano, most of whose later life was spent in Dallas, Texas, and who evangelized extensively through the southwest, was noted for his power of personal appeal.

4. And last, Stone's singleness of conception of the church itself as pre-eminently "Christian", led him to look with small favor upon Campbell's insistence upon the term "Disciples" as a name for the Reformers. It is beyond debate that through the South, which has always been more under the influence of those moved themselves by the Stone theology than has any other section of the movement, the preferred name has been almost up to the present, and probably even now, "Christian" rather than "Disciple." Benjamin Franklin, through the "American Christian Review", though sometimes using the term "Disciple, as in the Reynoldsburg debate, published by Franklin and Rice, long had a tremendous clientele in the Southern States. Periodicals like the "Gospel Advocate", of Nashville, Tennessee, followed the same general course as Franklin. Admitting, as they would maintain, the right to use "any New Testament name" for God's People, they never accepted "the Church of the Disciples" or a similar title as a designation to be preferred. The point in all this, of course, is not to here argue "the name question". but to indicate what, in the minds of Stone and his coadjutors, was the fundamental feeling back of their usage. The key to the whole Stone appeal is this: The union of all Christian people in loving harmony and in

pious living, free from sectarian trammels and ready for every good word and work. Campbell was the great logician of unity; Stone its earnest and pathetic pleader.

Hymns

L. O. Bricker, Atlanta, Georgia
(From the Peachtree Tower)

Anyone may discover by a study of the history of theological controversy, and by noting the actual religious beliefs of any people of any place and at any time, that people take their religious convictions and beliefs from the songs they sing, and not from the logic of argument and debate, or from the eloquence of sermons.

Witness the Trinitarian controversy that raged in England and America over a hundred years ago. In both countries nearly all of the real scholarship and first rank theologians, as well as the preponderance of logic and truths, were on the side of the Unitarians. In New England the Unitarians carried Harvard College and the entire aristocracy of the intellect into their movement. Nevertheless, the Trinitarians won out. Why? Because they wrote scores of hymns and set the people to singing the doctrine of the Trinity. Several of these hymns are still among the first favorites in all our hymnals, such as Old Hundredth—"Praise Father, Son, and Holy Ghost." And Beber's: "Holy, Holy, Holy, Lord God Almighty. God in three persons, blessed Trinity." On the other hand, the Unitarians never had a single hymn with which to set the people to singing the conception of the unity of God. It was the singing of Trinitarian hymns that won the battle for the Trinitarians. And nothing else.

Witness again that, after the World War was over and the Christian Church began to examine its

own record of participation therein, from the tortured conscience of Christian leaders in all nations there arose the question: "How did it come to pass that the Church of Christ, instead of condemning and opposing war as unchristian, blessed the war in all of its churches, preached it as a holy crusade, and served it as the most powerful of all recruiting agencies?" What terrible blindness had fallen upon us that we Christian leaders, editors, ministers, not only blessed the war, but glorified it? There is one simple and all inclusive answer to these questions. From our childhood we had been raised up singing songs and hymns that glorify war. All of the stirring, rousing, marching hymns sing the Christian life in terms of war, and thereby idealize war. It was, therefore, not only perfectly natural, but inevitable, that, when the war broke upon us, all of the glorification and idealization of war that we had been singing all our lives, should rise up to bless this war and send us into it with all our might. And yet to this day, in spite of a penitent church, shamed and humiliated Christian leaders, in the face of our war record; all of the old war songs, such as "Onward Christian soldiers, marching as to war," and "The Son of God goes forth to war," and "Am I a soldier of the cross," are still carried in our hymn books, even the newest and latest revisions of our church hymnals. Will we *ever* learn *anything*? Will it ever be beaten into our stupid brains that people take their beliefs and their springs of action from the songs they sing?

Preparation for Service*

Prof. A. C. Garnett, Lexington, Kentucky

Year by year our educational institutions pour forth into society a magnificent stream of youth, physically strong and vigorous, equipped with an intellectual training never before equalled by any generation of history, and full of that fine idealism that springs perennially in the young. And yet the quarter-century which has seen this great achievement in the preparation of human minds for social service has witnessed also a growth of uncertainty and disorder that is shaking our social structure to its very foundations. The idealism with which each new wave of graduates enters upon its career seems, in a few brief years, to undergo a sickening emasculation. It scatters its energy in conflicting causes. It shows uncertainty in crises, weakness in temptations and difficulties, and relapses at last into hopeless resignation. Something is wrong with the modern world we know only too well. The difficulties of mending things we see all too clearly. We are too sophisticated to manifest the sublime energy that comes from refusing to admit we are beaten. Above all, there are too many of us in this last generation who lack the faith that removes mountains—the faith that sees that the cause is worth serving even though we can not live to see the victory. That is a faith that only religion can give. *It is religion.*

The root of our trouble today is that, with all the culture and furnishing of our minds, we have not engaged in that culture of the spirit which alone can renew the insights of religion. We have been

*Baccalaureate Sermon; University of Kentucky: Jan. 31, 1937.

anxious to penetrate all the secrets of physical reality and content with a few hasty glimpses at what our fathers learned centuries ago in the realm of spiritual reality. When we discovered mistakes in our fathers' scientific theories we earnestly set to work to remedy their errors and find the truth. But, when mistakes were discovered in some of their religious theories, too many of us either clung to them tenaciously in spite of the evidence because too lazy, or incapable, to readjust thought in the light of spiritual realities, or else carelessly flung away the ancient truth together with the hoary error.

If the new generation is to remedy the mistakes of the one now passing then it must give attention to spiritual culture as well as culture of mind. If the new generation is to save civilization from collapsing in a riotous struggle between nations, classes and sectional interests then it must find a guiding star in an enlightened faith; and it must tap the resources of spiritual power that lie in an intimate consciousness of the reality and love of God. The problem is not merely that of lopping off from our religious creeds articles of belief that modern scientific or historical discoveries have shown to be doubtful or untrue. No merely negative process of pruning the trees can instil into them a new vigorous life or give direction to their growth. What is needed is something positive—the discovery of sure grounds for religious faith.

But when we seek these sure grounds we have first to recognize that it is not to science or philosophy that we must turn for them. If God is to become so sure a reality for us that we found our whole life's program upon faith in Him then He must be something more than a hypothesis whereby we fill the gaps of our scientific ignorance, or the conclusion of an argument as to the foundations

of human knowledge. No one ever yet had a living faith in God who did not find God *first* by searching the depths of his own heart. Anyone who has not found God in that way can easily become skeptical as to the finality of all other proofs concerning Him. There is a proof of the reality and goodness of God, however, which is available for all to see it who will. Yet it is possible to be psychologically blind to that reality, just as it is possible to be blind to the beauty that resides in the things of nature. God is a spirit and "spiritual things are spiritually discerned." If we would find him it can only be by an exercise of our own spirits, a searching of our own souls. The last generation lost sight of God because its eyes were almost exclusively directed upon things without—upon triumph over physical things and mere commercial success. Also, when it sought proofs it asked to see them where science finds its proofs concerning physical realities. It sought spirit amidst matter, the living among the dead. It demanded new ways of knowing God and neglected the old way—the way whereby God always reveals Himself, the way whereby the saints and sages of the past have always found Him.

The saints and sages of all the centuries are unanimous in this: the way to find God—to arrive at sure conviction of His reality and goodness—is the way of meditation, the searching of the heart, the culture of the spirit that comes when the mind is made to dwell on thoughts of duty, of righteousness, of the deepest values of life. And then, when God is found, there is a way that the soul must follow—a process of spiritual culture that is psychologically necessary—if that vision of God is to be a means of spiritual preparation for a life of high devotion, devotion such as the world today so sorely needs. The ancient way of soul-culture is

psychologically sound. It is found in every religion that achieves genuine, ethical results. It is the teaching of Christ and the Apostles and the greatest Christian theologians and also of the best of the Hebrew Prophets and Indian sages. If we would find God today, with that assurance which will make that knowledge the light of our lives and the dynamic of our wills, then we must follow their way.

A dramatic presentation of this universal process of spiritual culture is given us in the vivid Old Testament picture of the vision of Isaiah. The young prophet sat alone in the temple, meditating. Of his thoughts he does not tell us, but we know that they must have been both high and deep, that they must have involved heart-searching and spiritual struggle, for they culminated in a remarkable psychological experience—a vision. The psychology of this today we understand clearly enough. The solution of a tense emotional conflict, especially when such phenomena are more or less expected, is apt to bring vivid and realistic visual and auditory imagery. But that is merely adventitious. It is not the essential and central feature of the spiritual experience wherein God is known, but only an unconscious dramatization of the truth that has been grasped. For most of those who come by way of soul-searching and meditation to an intimate knowledge of God there is no such apparently external manifestation.

In cold scientific terms the discovery that is made by this process of lofty meditation and deep heart-searching is that of certain truths about value and will. We discover that there is nothing after all that we admire more in others, and nothing we could count of purer and more abiding satisfaction to ourselves, than the life of high devotion—the life in which the individual seeks no personal gain but

that which others can share, no selfish advantage that means another's loss; the life that gives itself to the greater good, that finds joys in service, that leaves its imprint on the world as a contribution to human happiness and the beauty of holiness. But over against this lofty will to the higher good, over against this better self, there is another, a self that is narrow in its affections, that shrinks from personal inconvenience, that is unwilling to make sacrifice for the general good, a self that seeks always its own advantage. Thus within the self we find this fundamental cleavage. At bottom, we find, we are not one self, but two. We may spurn the voice of that Higher Self and go our narrow egotistic way. But its yearnings, once discovered within us through soul-searching and meditation, do not easily die. What at first seemed but a fond desire becomes an accusing conscience. We know that we have left undone the thing that we *ought* to have done. I say "We know", for if we will but think we see that there is nothing in all our experience of which we are more sure than of the broad facts of our moral obligation.

In all the centuries of the past those who have most earnestly meditated upon that sense of moral obligation have said, "It is the voice of God." Those who have most clearly discovered within themselves the distinction between the lower and the Higher self, and have risen most nobly to the realization of that Higher Will, have said, "It is not I, but God that willeth in me." There have always been some even among those who have clearly heard that voice, who have sought to deny that it is more than human; and this sophisticated modern age, with its scant attention to the inwardness of things, has produced an inordinately large crop of these self-sufficient doubters. They have found that the details of conscience are products of mere social tradition and

the accidents of personal experience, and that conscience has often made tragic mistakes. But those who are most clear-sighted in its analysis have not attributed the *details* of conscience to the revealed will of God. The details are dependent upon our training and our understanding. What is beyond the creation of all such influences is the simple but inescapable conviction that *we have a duty to seek each other's good equally with our own*. What is beyond the scope of any biological or psychological explanation is the fact that in our best moments we *want* to do that; and we know we would find deepest and most abiding satisfaction in doing it.

Our sophisticated doubters will try to attribute these facts to mere educational influences, to habits of thought imbibed from the Christian moral tradition. But if so, then whence came that tradition? Tradition cannot create new tradition; it can only perpetuate the old. Whence this Higher Will in man? Whence this deep-rooted sense of moral obligation? It is no answer to say that, like Topsy, it "just grewed." It is no product of a brutal and selfish struggle for existence selectively acting on chance psychological variations, for it is the very antithesis of this selective principle. It is no mere extension of animal instinctive impulses, such as those of the family and herd, for it leads us to pass critical judgment on the narrowness of those tendencies. No, there is no explanation of this Higher self that manifests itself in the human soul save the explanation that the sages of our race have always given—that the human soul is not an isolated island of spirit floating in a sea of dead matter, but that its roots lie deep in a Spiritual Reality that is universal and eternal, that our souls have their being within the Spirit of God who seeks in and through each of us the good of all. Very literally it is true that in the depths of our own being,

through heart-searching and meditation on higher things, we come face to face with God and know His will.

It was this insight into the reality of God within His own soul that came to Isaiah as he sat thinking and worshipping in the temple. In the intensity of his feeling when the truth came home to him his mind objectified it in visual and auditory imagery consistent with the traditions of his people. But this subjective imagery was only a picture of the objective reality of God grasped with insight. If we follow the pictorial language of the vision we shall see the reaction it elicited from his soul and we shall learn that the response Isaiah made is the reply every soul must make if it is to go on from the initial vision of God to a life of high devotion in His service.

Isaiah's first reaction to his conviction of the reality, the greatness, and the goodness, of God was a recognition of his failure and insufficiency: "Woe is me, for I am undone, for I am a man of unclean lips." It is ever so. Man's psychological blindness to the presence of God within him is chiefly due to the hardening of the heart in selfish pride. When in our heart-searching the reality of God breaks in upon us we feel that we are undone. That wondrous vision, appealing and yet appalling, may be shut out of our lives again if we deliberately close our eyes to it. But if we are to let it live with us then we have to surrender to it. The only reply that man can give to God is, "Not my will, but thine, be done."

But when a man makes the supreme sacrifice, and lays his personality upon the Divine altar, then life begins for him anew. In the knowledge that we are serving God we find courage and assurance. "If God be for us who can be against us?" In Isaiah's vision this new hope and faith was symbolized by

the act of the cherubim, who touched his lips with a live coal from off the altar, saying, "Thine iniquity is taken away and thy sin purged." First we must know in our hearts the will of God that seeks in and through us the good of all. Then we must make His will our own. And it is in the confidence that comes from the knowledge that our will is in harmony with His that mankind has won his greatest spiritual victories. This was the faith, born of spiritual experience, that gave the pilgrim fathers of this country strength to cross the ocean and face the perils of making a home in the wilderness. This is the source of the faith that enabled Christian martyrs to withstand persecution. It is a faith based on this same experience of God that is needed today by those who would steer the ship of civilization through troubled waters of the present. Without this faith that is based on *experience* life today is a voyage without a goal. This is the spiritual preparation for service without which all our intellectual preparation leaves us ineffective and at cross purposes. It is only those who know the way into this Holy of Holies, where we stand face to face with God, who can see the meaning of life take shape before them as a definite call of God: "Whom shall we send and who will go for us?" It is only those who thus have heard that voice that are ready to answer, "Here am I, Send Me."

The Singing Heart

Charles Blanchard, Des Moines, Iowa

I

Grant me through all the years
The singing heart; above my fears
To dream and dare to rise.
Grant me the seeing eyes,
The lifting of the skies,
Horizons far and fair

To show; the breathing air
From upland hills,
That throbs and thrills,
That soothes and stills,
Yet does not satisfy.
Grant me the vision high
That lures and leads,
Persuades and pleads,
Of high, heroic deeds.
Grant me to climb
The heights sublime
That man has never yet
Attained; new goals to set—
A far and fairer goal
For my aspiring soul—
That I may see the Whole!

II

And yet if these for me,
Perchance, may never be—
Grant me to strive, to live
Above my fears, to give
The best that may be mine,
To drink my Master's wine;
To take my torch and shine
In whatsoever place I am,
And to be quiet, calm;
To rise above the mean,
To keep my motives clean,
To keep my soul serene;
To go my steadfast way,
Day after dreary day,
With an unshaken trust;
To sing above the dust
And ashes of my hope,
As I slip down the sunless slope
Into the Silence! Still
To do my Master's will—
To go where He has gone,
My face unto the Dawn!

Pioneer Disciples in Alabama

Richard L. James, Birmingham, Alabama

The Disciples of Christ in Alabama are largely the result of work done by the Campbell, Stone and O'Kelley movements. The Stoneites and O'Kelleyites had been working in Georgia several years before 1825, but in that year several preachers connected with the Stone movement appeared in the vicinity of Montgomery at about the same time several "Camp-Meetings" were being held along the Tennessee River Valley. In Middle Alabama, the movements united their efforts in the 1840's. From 1840, "Co-Operation" meetings were frequent in several sections of the state and unions between the Stone and Campbell movements often occurred. By 1860, the strength of the combined groups is estimated at approximately five thousand.

Each religious body that tried to cope with the conditions on the expanding American Frontier, developed a technique for such work. The "farmer-preacher" of the Baptists, "circuit-rider" of the Methodists, and the "log-cabin school teacher" of the Presbyterians, are familiar to those acquainted with frontier conditions. The Disciples of Christ, however, were native to the frontier and their preachers easily adopted all the means available in furthering their cause. Some of the Disciples preachers came from Baptist, some from Methodist, or Presbyterian churches. They brought with them the methods which they had been using in these "sectarian" bodies. Thus, in Alabama between 1830 and 1860, there were Disciples preachers whose technique would correspond to the circuit-rider, others who were school teachers, and others farmers or other types of occupation contributing to their financial support.

T. W. Caskey, David C. Ligon, and Wm. H.

Wharton are good examples of three types of support which our early preachers received. T. W. Caskey was reared a Methodist and followed his trade as a blacksmith. During the 1840's, he was evangelizing in Alabama and Mississippi. He would work in his shop until he had a little money in advance and go off on a preaching tour until his money ran short when he would return to his work. In this way he established and cared for several churches in west Alabama. David G. Ligon lived at Moulton and was a practicing lawyer when he started preaching. Throughout his lifetime, he continued his law practice, serving terms as Chancellor of the Northern Division and as Associate Judge of the Supreme Court of Alabama, and as a member of the Alabama State Legislature. A book dealing with the cases in the Chancery Court of North Alabama, published by Ligon, ran through the second edition. From the time of his conversion to the Christian Church, Judge Ligon preached regularly. The end of his life came while he was in his pulpit at Moulton.

William H. Wharton's case is different. He was a Baptist preacher before he joined the Campbell movement. When the Baptist Association excluded Wharton and all the members of the church who agreed with his views, they formed a church of their own in Tuscumbia. Wharton was fortunate, therefore, in having a following which had been in the habit of paying his salary before it became connected with the "Campbellites," and all evidence available indicates that his support was continued. Here, then, are three typical instances of the support of the pioneer minister in Alabama among the Disciples of Christ: one had a trade, another had a profession and the third gave his full time to his preaching. Other examples might be cited to show that these preachers pursued the occupations of

farmer, school-teacher, editor, lawyer, physician, dentist, colporteur, and store-keeper.

Prior to 1860, practically all the work among the Disciples of Alabama was done by the initiative of the individual preacher. Each church, with a few exceptions, was a unit unto itself. Some churches had formed "co-operations" in which they supported an evangelist for a short period of time. But this was after 1840, and was the exception rather than the rule. A few preachers objected to receiving a salary for their work, and some even boasted that they had never received a dollar in return for their preaching. Others believed that the laborer was worthy of his hire. James A. Butler, who preached for many years in Alabama, wrote in 1855 to the *Christian Friend*, edited by J. H. Walsh, contending that the churches exhibited an evil tendency to pay their ministers either too much or too little. He argued that a rich minister (he knew of only a few such), assumed a standard of living which removed him from the problems of the poor of his congregation. On the other hand, when the minister received a meager salary, he was forced to grapple with problems which handicapped his best work. Butler's idea of the solution to the problem was that somewhere between the mansion and the poor-house, there should be a place for the minister, and that place should be determined very largely by the standard of living in his congregation.

There were several methods of procedure which preachers followed in establishing churches. Those preachers who had been disfellowshipped from other churches usually had a group of members following them. From this group a new church was formed and the "heretical" minister became leader of the new "Christian Church." This was the case with Prior Reeves at the Shady Groove Church in Lee County, James A. Butler and the Bragg's

Store Church in Lowndes County, William H. Wharton at Tuscumbia and others. The church thus formed became the center of the preacher's activities. From this point he carried on missionary work by establishing preaching centers as outposts.

Another way of spreading the "reform" was that used frequently by the more prominent preachers. A tour was arranged and permission secured for the use of buildings at various places on the tour. This method was used by Alexander Campbell and Jacob Creath, Jr. in their work. Campbell made three trips through Alabama: in 1839, 1857, preaching and raising funds for Bethany College, and in 1859, lecturing on Education and the revision of the King James Translation of the Bible. On his first trip, all the churches in Montgomery were closed to him and it looked for awhile as though he would not be able to speak there. But through the efforts of the editor of the *Montgomery Advertiser*, use of the Courthouse was secured and large crowds attended the two addresses. In Mobile the same difficulties were experienced and he spoke in the Courthouse and finally secured use of the Unitarian Church.

No doubt, a part of the difficulty of securing the use of church buildings for their preaching was due to the way some of the pioneer preachers did their work. In many instances, where permission to use a building had been granted, the Disciples preacher held a revival meeting, at the close of which he invited all present to lay aside the "devices of men", accept the "simple gospel" and help in the restoration of the "ancient order." Thus, T. A. Cantrell, "an exhorter" among the Baptists in East Alabama, converted Prior Reeves and split eleven of the sixteen churches in that Baptist Association. When a split occurred in a congregation the two groups thus formed often occupied the same building. In the Shady Grove Church, Lee County, the con-

troversy was settled by an agreement that each group should use the house of worship two days a month.

Some preachers, however, started their work without buildings. Brush-arbors and tents played an important part in the pioneer work. Ephraim A. Smith, known widely among Disciples for his interest in education and missions, held a meeting under an "arbor" on the old Merryweather Trail in Butler County. James E. Matthews, who was connected with the Stone movement held meetings in the open where he often had a platform to stand on while preaching. The people were seated on roughly hewn benches. B. F. Hall, possibly, the first "Campbellite" preacher to preach in Alabama, has left us a vivid description of the baptismal services conducted in connection with one of the "camp-meetings."

The *Millennial Harbinger*, *Christian Messenger* and *Gospel Advocate*, were important factors in determining the message of the pioneer preacher. The first volume of the *Millennial Harbinger* received thirty subscriptions from the people of North Alabama. These papers were the force which bound the preachers together in the absence of any national organization. They supplied the incentive, and in many cases, the material, for sermons. In general, therefore, the preachers of Alabama preached the same doctrines current among the Disciples in other places. B. F. Hall had a great religious experience when he discovered the meaning of baptism as explained by Campbell in his *Debate on Baptism*. The process of salvation as worked out by Walter Scott, was popular with T. W. Caskey and James A. Butler.

Little of the union efforts of the early Campbell movement reached Alabama. The preachers came with a desire to reform the "sects" and restore the "primitive faith." It was felt that the

Bible furnished the basis of union for all Christians. Especially was this true concerning the New Testament. The difference in the covenants of the Old and New Testaments which had been explained by Cocceius and accepted by Campbell was preached by the pioneer preachers. Tolbert Fanning, who had a wide influence in Alabama, wrote a pamphlet entitled *The True Method of Searching The Scriptures*, in which he explained the difference between quoting Scripture in the proof-text manner and using it intelligently. By intelligent use, he meant giving greater importance to the passages of the New Testament, especially the words of Jesus, than those passages of the Old Testament.

Little was made of the difference between clergy and laity and most of the preachers were laymen. Very few would raise a question over the matter of who administered the communion or baptism. James A. Butler reported that a little church in Lowndes County held communion services once a month that being as often as he could meet with them. Colby Martin, through the columns of the *Millennial Harbinger*, immediately called him to task for leaving the impression that his presence was necessary to their observance of communion. Elders in the church could administer communion and perform baptisms as well as preachers.

In describing the work of William H. Gresham, one of the pioneers in Alabama, his daughter says:¹

He made his living by farming. He would work hard all day in the field, then study two or three hours every night. Study rainy days, and cold days that he could not work in the field. He held protracted meetings in the summer time when his crop was not needing work so badly. In his study, his main book was the Bible. His helping books were the Dictionary, the Gospel Advocate, and books on debates.

¹Letter from Emma Sue Gresham, Florence, Alabama, October 17, 1936, to Richard L. James, Birmingham, Alabama.

Chores for Us

Henri R. Percy, Tipton, Indiana

At least three presuppositions in Christian belief and thinking are both harmful to the quality of Christian experience and also an impediment to the realization of one Fellowship of Christians. We can aid in retiring them into oblivion.

1. The first of these is the presupposition that regenerationism, sacramentalism, and naturalistic mysticism are basic ideas of the New Testament. Catholic and Protestant groups alike accept this. Moreover, modern scholarship is preponderantly in favor of it. Those are the ideas to which our tradition has been directly hostile; furthermore, all Christian liberals dislike the ideas, yet they think one must simply abandon them instead of seeing that they are non-existent in the New Testament. Liberalism is weakened by mere abandonment of supposedly pristine elements; our own scholars' failure to point out and prove the falsity, instead of the mere antiquity, of those ideas is harmful to our own influence in The Church. Those ideas are Hellenistic, not original Christian, ideas. We shall have to face the scholarly force and great prestige of such opposing scholars as S. J. Case and Albert Schweitzer; but we should stand out manfully. There are two unmistakeable trends in the Christian world. The one is toward resigned acceptance of authority in the religious field, and the Roman church alone benefits to any extent from this trend. The other is toward outright irreligion, and this is the very much greater trend. Christianity is not tied to Hellenism. There is in it a far nobler world-view, a content that even this blasé and cynical generation would accept gratefully. A Hellenized Christianity, such as Catholicism, and the major Protestantism, is doomed to recede. But a Chris-

tianity of essentially Jewish character, possessed of the enormous wisdom and grace of the sublime Galilean and endowed with the magnificent interpretative thought of Paul as well as the slightly Hellenized meditations of "John", is not only different from traditional Christianity; it is of great value for our distraught generation.

2. The second of the presuppositions is that Platonism exerted a dominant philosophical influence on New Testament writers, particularly Paul and "John." The crux of the matter is whether the *Wisdom of Solomon* was a carrier of Platonic ideas or not; for it is today incontestable that Paul was profoundly influenced by that book. The work of such men as F. C. Porter and Kurt Deissner makes inescapable the conclusion that Platonism was a feeble influence if existent, but the Stoic influence was profound. This conclusion is of tremendous significance because Platonism supports a materialistic cosmic outlook, whereas Stoicism gives a profoundly spiritual emphasis while retaining the scientific mood. Platonism has brought into Christian thought an excessive notion of the grossness of the human body, whereas Stoicism stood for the ideal of self-control and the mastery of human weaknesses. The development of the Hebrew idea of God's Spirit through the Jewish prophetic and wisdom schools was in Paul given perfect coalescence with the Stoic emphasis on the spiritual nature of experience and on the ideal of mastery over the physical expression of personality. It will be difficult to eliminate the malign influence of Platonism in traditional Christianity; but that elimination should be a definite chore of Disciples along with other liberals.

3. The third harmful presupposition has to do with our brotherhood especially. The impression that the Lord gave to The Church a specific polity

rests on utter mistake. Upon his imagined return the early disciples expected the Lord to set up his own style of government (religious and civil) in the Restoration. He did not return in their time or later; but the separatistic *Church* has evolved out of a preaching sect of Jews wholly loyal to Judaism; the polity of The Church has evolved *pari passu*. No plan or principle for organizing The Church was ever given. Synagogical traditions and contacts with pagan group-life undoubtedly did much to determine the course of development. But, two principles were strategic in the process. The first was the autonomy of the Christian person in The Church. This autonomy was primarily a liberation from the Law of Moses but was also a perpetual immunity from any external religious authority. Human jurisdiction over the Christian as a religious person was forever debarred. The "right" in the nature of things was recognized both by Jesus and by Paul as having a perpetual force to which every man, Christian or Jew or pagan, is inescapably subject. The second principle, coordinate with Christian freedom then, was the accountability of the Christian person to "right" in the nature of things. God through Christ gave freedom of Christian personality from formal religious authority of any kind; but God, who had established "right" in his cosmic order, had left it there. —The idea of the divine "autonomy of the local church" is groundless; it has no more basis than have the ideas supporting the papacy or the "divine right of kings". There is no basic autonomy save the autonomy of the Christian person. True, organization of Christian persons is necessary, but only *naturally* necessary as is civil organization. Moreover, locality and geographical regions are natural accidents, not sacred essentials to be respected peculiarly. The original Christian Church was composed of one unorganized assembly; neces-

sity produced many assemblies,—and organization. But to the individual assembly was given no autonomy, inasmuch as the individual assembly was given no mandate to subordinate Christian persons to its authority: the former cannot exist unless the latter also. Discipline was and can be exerted only passively, i. e., by withdrawal for moral or religious cause. But the necessity of Christian persons, by groups of whatever appropriate size, or in whatever area, to forward Christianity is, in the nature of things, “right”. The local assembly is not The Church any more than the Christian person is The Church. As the responsibility of the Christian person runs to advancement of The Church, so runs the responsibility of any group of Christians as a group. Autonomy remains in the Christian person; but responsibility expands beyond the person to the group, to all possible arrangements of groups, and to the entirety of any Christian generation. Common sense in the meeting of responsibility for the advance of The Church is all Christian persons need to use in their organization for effectiveness. Autonomy of the Christian person, fulfilment of all duties to the “right”, and common sense in organized action in behalf of The Church’s progress belong together in the life of any Christian generation. Democracy is “right” because it alone of all governmental forms gives due respect to the autonomy of the person. But government does not have rightful place in The Church; instead, agreement and cooperation on plans, for advance of The Church, that will need both delegated responsibility lodged in representatives of groups and also personal loyalty of individuals to The Church and to the autonomy of her members everywhere,—such agreement and cooperation have place in the formal expression of The Church.

The Pastors' Institute

July 26-31

Monday, 8:00—Dinner. Address by President Hutchins.

Sermon in the University Chapel by Rev. Leyton Richards from Birmingham, England. Subject: "The Central Thing in Our Christian Faith."

Each morning at 8:50. Dr. John Knox, Managing Editor of Christendom, will conduct services in the Chapel Chancel.

Each day at 10:00, Professor Wieman will lecture on, "The Nature of Man;" Professor Riddle on, "Maturing Christianity as Portrayed in the Later New Testament Books;" Professor Holman on, "The Pastor as Counselor."

Each day at 11:00. Dean Ames, "The Reasonableness of Christianity;" Professor Cashman, "The Business Administration of the Church;" Professor Chave, "The Development of Religious Personality."

Tuesday evening—Round Table and Open Forum. "What form of Collective Bargaining Will Protect the Interests of Labor, Capital, and the Consumer?" Professor Paul H. Douglass, Mr. Frank McCulloch.

Wednesday afternoon—Baseball Game. Chicago Cubs and Brooklyn Dodgers.

Wednesday evening—"Man and the World He Inhabits." Motion pictures.

Thursday afternoon—Conducted Tours around Chicago.

Thursday evening—Round table and Open Forum: "Should the State Conscript Men, Industry, and Capital, in Time of War?" Rev. Leyton Richards and others.

Special programs, giving further announcements, are available. Apply to E. S. Ames.

Suggested Program of the Forty-first Annual Meeting of the Campbell Institute, July 27-30

Tuesday afternoon—*"Recent Social Trends."* Emphasizing the importance of business and the state as compared with science, family, the local community and religion.

Business session—Finances. Analysis of membership. Development of loyalty and efficiency. Securing new members. Appointment of committees. Plans for Columbus Convention.

Tuesday evening—President's Address.

Wednesday afternoon—*Recent Theological Education.* The significance of recent turning toward traditional orthodoxy of Protestantism.

Wednesday evening—*Worship hour.* In the Chapel of the Holy Grail. Organ program. Communion with readings and short devotional talk.

Thursday afternoon—*The Problem of Union.* Plans and methods for today. Business.

Thursday evening—*Dinner.* Short speeches of reminiscence and prophecy.

Friday afternoon—*Secularization.* Panel discussion. Problem of natural goodness. Are natural social values religious? Is the Church *against* the World?

Suggestions have been made also of subjects dealing with the history and present state of the Disciples; the practical work of building sermons; methods of pastoral work; the meaning of liberalism; has open-membership become "surreptitious" membership?

All meetings will be held in the Disciples Divinity House. The morning hours are left free for attendance at the Pastors' Institute. Inexpensive rooms and meals will be available in the immediate neighborhood of the House. About one hundred members are expected. Participation of younger members will be sought.

THE SCROLL

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Isaac Errett and the Missionary Controversy

W. Oliver Harrison

Before 1840 the Disciples, largely influenced by Alexander Campbell's earlier views, had been firmly opposed to organization within the church. By 1840, however, the intensity of the initiatory conflicts was lessening somewhat, and the thoughts of the prominent leaders among the Disciples were turning in the direction of ways and means to insure the permanent and prosperous life of the church. Mr. Campbell led the way in the demand for a closer alliance of the churches and for a more substantial form of organization along the lines of missionary activity.

The growing demand for organization reached its climax in the first national convention of the brotherhood in 1849. The main business of the convention was the organization of the American Christian Missionary Society of which Mr. Campbell was the first president. Some opposition developed, both before and after the organization of the Society, but it was confined to a fanatical fringe and did not assume alarming proportions. Thus by 1855 the Disciples were looking forward with hope to conquests at home and abroad.

Born in New York City in 1820, Isaac Errett rose to an eminent position of honor and usefulness among the Disciples without the extrinsic aids which are usually thought to be necessary to the achievement of a high position. By 1850 he was coming to be known and respected throughout the

brotherhood as one capable of bearing the heavy responsibilities of leadership. In 1857 he was chosen corresponding secretary of the American Christian Missionary Society, an office which he held for several years. Throughout these earlier years, however, Mr. Errett continued his ministerial labors in Ohio and Michigan.

In 1865 the Disciples had been plunged into a period of contention which reached its culmination in the missionary controversy of 1866 to 1875. Out of the strife of the early 1860's came a demand for a weekly journal which should be designed to cultivate a broader culture than was general among the Disciples at that time. With singular unanimity the more progressive group looked to Isaac Errett as the man best qualified to supply the type of paper needed. The result was the *Christian Standard*, the first issue of which was published in Cleveland in 1866, the year of Alexander Campbell's death. It was at this time that Isaac Errett began his great work. And, curiously enough, it was the *Christian Standard*, more than any other one agency which, by its broad and liberal policies, saved the Disciples from a narrow, selfish, and sectarian spirit that threatened the existence of the movement from 1866 to 1875.

The tendency of the Disciples of this period to move toward progressive and anti-progressive positions cannot be understood apart from the social and cultural experiences which were transforming the entire country. The spirit of innovation against which the more conservative wing of the Disciples protested was a part of the contemporary cultural process. Against all legitimate progress, whether it was the organ or the missionary society, there rose up the anti-progressive element with the objection that such innovations were equivalent to

apostasy from the ancient order laid down in the New Testament. Other factors entered into the shaping of these opposing positions, but it was the changing cultural and social conditions brought on by the war that gave strength to the tendency toward legalism which had long been implicit among the Disciples.

Above the conflict of 1866 to 1875 rose the figures of Isaac Errett and Benjamin Franklin. The first through the *Christian Standard* was seeking to rescue the movement from bondage to the letter. The other through the *American Christian Review* was attempting to save it from that which he regarded as ruinous innovation. On a broad journalistic platform Mr. Errett supported the only method which he believed could be effective in the spread of Christianity at home and abroad, the missionary society. Mr. Franklin, at one time secretary of the American Christian Missionary Society, bitterly contended that such organization was unscriptural, hence un-Christian, and should be placed in the same category with the "papacy and the sects." Moreover, those who opposed the American Christian Missionary Society affirmed that it had assumed an independent position, and that its machinery involved an unnecessary expenditure of means which, without such machinery, could be saved and appropriated to missionary purposes.

By 1869 the desire for harmony had become so dominant in the minds of the friends of organized missions that they were willing to make certain experiments in an attempt at conciliation. The famous "Louisville Plan" was the result. Important concessions were made by the progressives, but the plan was a flat failure. Receipts dropped to a new low, and still the opposition remained aloof, criticizing every move made by the General Christian Convention which had supplanted the

American Christian Missionary Society. The times were indeed critical. The years 1870 and 1871 were the darkest in Disciple missionary history.

However, a new interest in foreign missions soon began to rise out of the ashes of failure. This new interest, which meant new life to the missionary hopes of the Disciples, came largely through the advocacy of the enterprise by the editors of the brotherhood papers. In the lead stood Isaac Errett supported by the rising young journalist, J. H. Garrison. They were men full of missionary zeal and enthusiasm.

For several years Mr. Errett had been deeply interested in two objectives. The first of these was the enlistment of the women of the churches in organized missionary work, and the second was the extension of the Disciple missionary labors in foreign fields under the guidance of a Foreign Society. The General Convention was lifeless so far as any actual missionary activity was concerned. Through the pages of his paper he had given encouragement to the women with the result that some of them organized a local society out of which grew the Christian Woman's Board of Missions. At the convention of 1874 Mr. Errett offered the resolution, which was accepted and passed by the convention, that the newly organized Woman's Society be recognized. In the succeeding year he saw his second ideal realized in the formation of the Foreign Christian Missionary Society. Its organization was completed largely as a result of Mr. Errett's work, and he became its first president, a position which he retained until his death in 1888. This was one of the most important steps ever taken by the Disciples, for the formation of this organization marked the beginning of successful activity in the brotherhood's foreign missionary work.

Above the protests and prejudices of ultra-conservative leaders and editors there had arisen a progressive leadership among the Disciples. The old controversial questions were not settled, but they were gradually pushed into the discard as new and more important issues confronted them. The "dark ages," extending from 1866 to 1875, were at an end. The "enlightenment" had come. The Disciples of Christ were launching into a period of unprecedented prosperity and activity.

Effect of Modern Biblical Study Upon the Disciples Unity Program

Thomas P. Inabinett

The Disciples of Christ arose out of the desire for a united church. In the "Declaration and Address" in 1809, Thomas Campbell set forth his conviction of the sinfulness of the divided church and called for the union of all Christians. The way to union seemed simple. All Christians acknowledged the New Testament as infallibly presenting a pattern of the primitive church. If all churches would reproduce that model, there would be unity. Other churches had failed in reproducing it because they had set up creeds which are divisive. If only all Christians would forsake creeds and go to the Bible and the Bible alone, unity would be a reality. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent" became their slogan. When the Campbells, father and son, made their first declarations they did so as individuals in a society, The Christian Association; not as a church. But in spite of their wish, the Christian Association became a church, and not just a

congregation of an existing denomination but as an independent body. A few years in the bosom of the Baptist church only served to change it from one independent church to a group of independent churches with common interests. Alexander Campbell assumed the leadership of this group of churches which continued to maintain that they were not a "denomination." Their number was augmented by the followers of Barton W. Stone who shared a similar longing for a united church.

After the Reformers came into separate existence they realized the practical impossibility of "reforming" the churches and they became "restorers" in the sense that they attempted to set up individual congregations on the basis of the pattern revealed in the New Testament. They made their appeal to individuals and contended that if individuals became Christians according to the plan of salvation as outlined in the New Testament, they would be Christians only; and that if Christians assembled in churches which were organized according to the apostolic example, these would be Churches of Christ. There would be no denominations and the church would be united. It was an ideal but they claimed it was practical, and their rapid gains as they swept across the opening plains seemed to assure them that they were right.

In spite of their fear of organization, their increasing numbers made organization necessary if their work was to be effective. From 1849 was the period of organization. This was accompanied by controversy caused by those who held legalistically to their motto which sought a "thus saith the Lord" for every innovation. But the Disciples survived this controversy. Its main effect was the withdrawal of the ultra-conservatives in 1906.

Modern Disciples are facing a new problem.

There has arisen a new approach to the Bible as a result of scientific study and discoveries in the field of science and Biblical scholarship. The Bible, by modern critical scholars, is regarded as presenting not a static faith but a functional religion. The church is shown not as something handed down ready made from God but as a religious institution which has emerged and continues to grow. It is a changing and continuing community. Such a concept changes the idea of restoring a revealed pattern. But that has been the plea of the Disciples and their unity program has been built upon it. What effect does this have upon them?

The Disciples are free-thinkers. Their churches are autonomous. They have a National Convention but it is a mass-meeting and cannot speak with authority for the Brotherhood. The editors of the journals have assumed the power of utterance but they can speak only for their papers. Consequently it will be seen that the unity program of all groups of Disciples has not been affected in the same manner.

There are those represented by *The Christian Standard* who do not accept the findings of modern Biblical criticism, hence they hold to the traditional program. On the other extreme are liberal Disciples who accept the new approach to the Bible and a functional view of religion. They continue to plead for unity but it is upon a pragmatic basis. Unity must come through co-operative enterprises. This group favors federation and is willing to abandon certain consuetudinary practices if it will lead to union. Many of this company are interested in Community Church enterprises. Both of these positions stress the importance of the local congregation.

The Christian Evangelist and the "official" national organizations have been conscious of these

changes but their status has been complex. They belong to their constituency and this constituency is varied. On the one hand there are those who while holding to a traditional view of the Bible will go to great length in the matter of fraternal co-operation provided that it does not involve a compromise in what they consider to be essentials or the admission into Disciples churches of the unimmersed or the merging of Disciples congregations with those not requiring immersion. There are those who accept the critical approach to the Bible but do not carry their beliefs to their conclusions. Hence they make no attempt to construct a unity program upon the concepts which they hold. There is a vast number which is entirely unconscious of the whole procedure.

The Disciples have not wanted another occurrence like 1906 and every effort has been made to avoid such. While many of the leaders have accepted the new ideas they usually have not tried to force them upon those who could not agree. There has developed a measure of toleration and the ability for those who think differently to work together. An important event has been the appointment of a Commission to Restudy the Disciples of Christ. All shades of thought are represented in this committee whose task it is to study the mission of the Disciples in the light of present circumstances.

Generally it may be concluded that there is less longing to restore an ancient pattern and more inclination to strive together in worthy endeavors. The proposal to seek a return to the primitive church put the basis of unity into a doctrinal and ecclesiastical frame. The present desire is to work collectively in religious enterprises that transcend differences. The unity that is sought is a practical union of Christian people and forces in a great program that ventures to build the Kingdom of God.

Trends Among the Disciples

J. Fred Miller

No one person could give a complete—much less an authoritative—account of the distribution or an opinion regarding the trends among the Disciples. America's foremost native-born religious brotherhood does not lend itself readily to any full analysis because of its peculiar organization. Each Disciples church is its own authority and has complete freedom and autonomy in the guidance of its policies in many matters other than those pertaining to doctrine and belief.

It is only through statistical views that we are able to catch a glimpse or a total picture of the distribution of this typical mid-western and frontier developed American religious body. These are recorded in the Annual Year Book made possible by the generous and hearty cooperation of the numerous local churches and the various cooperating agencies of the brotherhood.

No one knows exactly in which direction the Disciples are going; whether they are becoming stronger or weaker, better or worse. It would be a difficult task to discover to what extent the Disciples are located in over-churched areas where continued existence means nothing less than a competitive, but hopeless struggle with other churches; or to determine the number of churches handicapped by inadequate facilities, negligible financial support, strict and rigid membership requirements, poor economic conditions, untrained ministers, and a religious message or appeal foreign to various classes and races of people.

It is possible, however, to arrive at some general conclusions in regard to the trends in distribution of churches, membership, giving, and part or

full time preaching services. While the Year Books are our primary sources of information, a mere turning to the recorded statistical totals will not present a complete and true understanding of the growth and development of the Disciples. The Year Book, itself, has been in an evolutionary process, and almost each succeeding issue has claimed to be "the most complete and accurate compilation of statistical data concerning the Disciples ever published." It is essential to take this into consideration in any comparative study pertaining to Disciple statistics.

It is well known that in recent years there has been a gradual decline in the total number of churches, though a slight gain in total membership through the years. Much alarm has been spread over what appeared to be a great loss in the number of churches and only a small increase in membership. Disciple weekly journals, year after year, have shown amazing results in the evangelistic efforts! The Year Book for 1918 lists 11,215 as the total number of churches in the United States. The 1936 Year Book gives 8,105 as the total number. This is an apparent loss of 3,110 churches. The actual loss may be assumed to be greater inasmuch as numerous new churches have been founded in the past thirty years. Further, the 1936 Year Book includes three hundred churches whose membership is not known or even estimated.

Though 1908 is the peak year in the total number of churches, it is dangerous to use it either as a norm or as a basis for comparison with other Year Book recordings without qualification. This for a number of reasons. The Year Book of 1915 attributes the loss of 582 churches in its data as being due to the elimination of mere names and the insistence on the part of the more conservative brethren that their congregations not be included. The United States Religious Bureau of 1906 listed

the "Disciples of Christ" and the "Churches of Christ" separately for the first time though the split and controversy had taken place some years before. Yet, for many years following 1906, the Year Book committees have been facing the problem of including churches in the statistics which really could not be claimed.

A large portion of the data in the Year Book for 1908 and other accompanying years is the result of guesswork. This is apparent in a study of the membership statistics. Since the turn of the century, with the exception of a few years, there has been a steady and gradual growth in membership. Yet, nothing in comparison to the excessive growth which had taken place prior to 1900.

In 1916, the Year Book reports a loss of over two hundred thousand members. The explanation is given to the effect that over one-half of this loss was due to one state which had reported in the previous year a total that could not be substantiated a year later. Just how much over-guessing has been done in past years is uncertain, but it may be reasonably assumed that a great deal of the discrepancies are due to random guessing.

It may be that the Disciples have spent the last thirty years trying to realize the membership they were supposed to have had, and in reality have made great gains. This is not a discussion on the defects of the Year Books but it does seem to indicate what a delicate procedure it is when one goes back very far in the search of reliable figures. The Disciples have lost churches but not as many as a superficial glance at the Year Book statistics would seem to show. They have also made gains in membership and in all probability they have been greater than the record shows.

There is a possibility that the gradual decline in the number of churches will continue in the

years to come. Investigation shows that in 1936, 49% or 3,827 of our churches each have a membership below 100. 32% have a membership of 100 but less than 250; 12% have more than 250 but less than 500; 5% have more than 500 but less than a thousand; and 2% have more than a thousand. This seems to indicate that the Disciples will continue to lose in number of churches while gaining in total membership.

The foregoing is only an introductory statement to this study. One of the purposes of the study is to reduce a mass of data to the comprehensive view. This is to be done by the use of graphs, charts, maps and tables. The growth or decline in the individual states from 1892 to 1936 is shown in tables. Similar tables will show the distribution of giving strength in the various states and sections, the per capita status, full and part time preaching services, and number and membership of rural and urban churches.

The North Berwyn Congregational Church: An Experiment in the Revival of a "Dying Church"

Charles Jacobs

This thesis is a report on an experiment which began when the writer was assigned as temporary pastor of the North Berwyn Congregational Church in May, 1935, with the explicit instructions to persuade the congregation to federate with the Harvard Congregational Church of Oak Park, Illinois, or disband. The emphasis, therefore, is upon the practical, experimental aspects of the project de-

scribed, and not primarily upon description and analysis of community conditions, or the sociological processes involved in the history and development of the North Berwyn Congregational Church.

The data on which the present report is based are drawn from several sources. A survey of the neighborhood in which the North Berwyn Congregational Church is located, and a detailed analysis of the history and development of this church, was made by the Research and Survey Department of the Chicago Congregational Missionary and Extension Society in 1932, as a part of the United Religious Survey of Chicago. The 1932 survey, therefore, became the window through which the minister looked understandingly at his community even before he began his actual work on the field.

From the first day in the community to the present date, the minister has kept a daily log of his experiences in the community. This source material, when classified and analyzed offers an excellent commentary on the strength and weakness of the minister as a leader of the group life within the church and offers a basis for critical evaluation of the experiment in the reconstruction of the church program. Also indicated is the process by which the minister and the people, the Congregational Union and seminary professors, have attained a greater unanimity of opinion as the result of working together.

The material in this report has been classified under the following chapter captions:

Chapter I sets forth the attitude which has characterized the experiment and the sources of the data which are included in the report. It is hoped that some light may be thrown on the theory and methods involved in the reconstruction of a dying church.

Chapter II on the "North Berwyn Community" is a brief summary of some sociological facts on the structure, nature and development of the community, a knowledge of which seems imperative in planning a church. The section of Berwyn in which the Congregational Church is located is an interstitial area—lacking in what some sociologists call "community integration." It is roughly estimated that the Bohemian group constitutes 75 per cent of the population in this one area. In addition to the Bohemian group there are numerous smaller groups such as German, Norwegian, Scotch, and Polish. The influx of these many nationalities into the community has been so rapid that the achievement of accommodation and assimilation of these groups into American ways is still far from complete. The habits, customs, and attitudes of these national groups are discussed in relation to the problems of operating a free Protestant church in this neighborhood.

Chapter III, "Developmental History of the North Berwyn Congregational Church", is a much abridged statement of the origin and growth of the church as indicated by the official church records, the survey of 1932, minutes of the Board meetings, and reports in files of the Congregational Union as well as those by older members of the church and former ministers or persons in the community who have known the church for several years. This history reveals group behavior similar in many respects to that described by Professor S. C. Kincheloe as "the behavior sequence of a dying church."

Chapter IV, "An Experiment in the Revival of a Dying Church," is considered the crux of this report. Presented in chronological order, the materials on the experiment fall into three somewhat distinct periods: Part I, the first three months, or

a period of indecision and an attempt to close or federate the church; Part II, the second three months: the decision to live and the planning of a new program; and Part III, the upward curve: a growing optimism.

Chapter V, "The Practical Implications of the Experiment," is an attempt to evaluate the results of the experiment in terms of church planning and modern theories of religious education. The practical implications of this experiment may be summarized thus:

1. It is important that the group leader become identified with the group and community.

2. It is important that the group leader look at social behavior in terms of symptoms of causes to be understood.

3. It is important that the group leader develop new activities in keeping with community conditions and not as preconceived notions imposed on the group.

4. It is important that the program evolve as a group process and as "natural activity" growing out of group interests and needs.

5. The routine pastoral work may become a splendid opportunity for the accumulation of facts about the group and its need through critical observation and the daily recording of these observations.

6. A valid educational approach to administration necessitates a correlated plan for the local church which includes the members of the congregation, the Chicago Congregational Union, professors of the Chicago Theological Seminary, and the minister.

7. The minister viewed this student parish as a seminar in applied theological education and an experiment in clinical pastoral theology.

8. A knowledge of community conditions, trends, mores and habits is imperative in church planning.

9. Administration at its best is an educational process.

10. The development of local leadership is a major objective in any educational process.

In light of the foregoing analysis it seems apparent that the future of the experiment depends rather definitely upon:

(1) Continued support from the Chicago Congregational Union, both financial and in the form of intelligent and patient supervision.

(2) The diversified nature of the community demands a leader who is trained in sociology and the social sciences.

(3) More adequate equipment is imperative.

(4) Increasingly, the program of the church must become correlated and integrated with the other religious, social and civic organizations of the community.

(5) The church will need to become a sort of community center with worship as the center.

(6) The Chicago Congregational Union, the minister and the congregation must take a long view of the work. Slowly, over a long period of time it is hoped that the group conflicts may be mediated and the church become more stable and a more dynamic force in the community.

The Gospel of Mark in the Light of Roman Religion

Myrddyn William Jones

The New Testament came from Christianity, not Christianity from the New Testament. This is one of the very valuable truths which modern biblical criticism has given, and it has opened up an entirely new outlook on the literature of the New Testament. Instead of seeing these documents as supernaturally inspired records delivering a normative system of conduct and pattern for Christians of all ages, we have come to look upon them rather as living, pulsating products of the religious life of the early Christians, through which, as through a mirror, we can observe that life and know its environment. The important place which the environment holds in the production of Christian literature cannot be ignored, and is essential to a correct understanding of that literature. Every book to a great extent presupposes a public which will be familiar with the approach, content and setting, and thus determines in no small degree the character of the book. The same thing is true in the development of the literary deposits of the ancient Christian church. When the reader begins to realize that these documents were written not for him, but for a living, ongoing religious community, faced with real problems, existing in human, vital relationships with an environment of other people, other religions, other modes of conduct, he has gone a long way toward understanding and appreciating in the correct way those old documents.

Hence, the present study frankly accepts the primary importance of environment in the produc-

tion of the New Testament, and proceeds on the basis of the social-historical approach, which stresses the life-situations. It seeks, with a knowledge of the general Jewish and Greek backgrounds of early Christianity to uncover the ancient environment of a particular book, and fit, as it were, the several parts of the literature into their environment. This seems, to this writer, to be the only method of approach which does full justice to the problems at hand.

The gospels were thus products of environment, and, while an important basis in fact is not denied, their significance is not so much the information which they can give of the life and teaching of Jesus, as of the life and attitudes of the several Christian communities which produced them. We are concerned particularly with the Gospel of Mark. It is generally agreed that this gospel is the earliest, that it was written around 70 A.D., and that its origin was in the Roman Christian Church. That it was the earliest gospel is seen by the fact that both Matthew and Luke used it as a source. Its date as sometime around 70 is fixed when it is viewed as reflecting the Neronian persecution of 64 and the destruction of Jerusalem in the Jewish War (66-70). A persistent tradition has placed its origin in Rome and its author as a certain John Mark. The tradition is probably right in both respects, largely because its maintenance was opposed to the apologetic interests of the Christian Church. The Petrine authorship is thus seen to be the method whereby the Church attempted to give the gospel apostolic backing at a time when the presence of the superior gospels of Matthew and Luke resulted in the loss of prestige of the cruder Mark.

Mark followed the normal course of gospel development. The earlier years of the Christian movement were characterized by no literary activ-

ity as we think of the term, but oral memories and traditions circulated about from person to person, group to group. In the course of time these gradually crystallized and cohered into sources, written down, and shaped in accordance with various motives and interests. Finally the complete gospel appeared out of the selection of traditions and sources by the author on the basis of well-defined motives and purposes, shaping the whole in the light of the community and its environment. A Petrine strain in Mark is not denied; its dominance of the gospel is.

That Mark arose in an extra-Palestinian setting is evidenced by certain definite factors. The external witness of tradition has been cited. There are linguistic elements which are of importance (Aramaisms which has to be translated—in Palestine a rather strange thing to have done!—and Latinisms used which become natural if Mark is conceived as coming from a community which knew Latin). The author of this gospel shows an amazing lack of familiarity with Palestine and the general Jewish setting, whether it be geography, political affairs, or Jewish customs. One who knows current Palestinian Judaism of the first century can see that Mark did not. His skilful use of "local color" was a literary convention in the utilization of which Dispersion Judaism played no small part. The character of the gospel, its peculiar problems, its content are best understood in its ascription to ancient Roman Christianity.

Thus understood, this gospel takes on a new character when viewed in the light of Roman religion. A knowledge of the growth and nature of the latter is of course presupposed. Through a complex history of development and contact with other religions, the early, more simple Roman reli-

gion of the family and state persisted as a strong influence throughout Roman history, definitely stamping Roman character with such traits as concrete and practical, stern and austere, temperate and level-headed, loyal to duty whatever the consequences. These are peculiarly Roman virtues, and Mark lives again when these deeply rooted heritages are seen to be reflected in the very tissues of the gospel.

Mark of course reflects other features of the Roman rivalry of other cults with its own use of the the rivalry of other cults with its own use of the supernatural and miraculous. It vied in lively competition with such a popular cult as that of the healing-god Aesculapius by presenting Jesus as the great healer. It arose from an environment in which dying-rising savior-gods were extremely familiar, and Mark has its own redeemer-god. Jesus in Mark is pre-eminently the worker of miracles and mighty deeds, particularly the exorcist before whom demons tremble with fear. In a demon-ridden age this characterization of Mark is not at all strange. Jesus in Mark is the hero-god, greater than Hercules or Orpheus as the Christians conceived him. In all of this the living environment of Rome can be clearly observed in all its intensely interesting aspects.

But more than that, Mark is peculiarly Roman. It is generally agreed that the gospel comes from a period of persecution, the terrors of which had seared a lasting impression in the minds of these early Christians. The task of this gospel was to strengthen the faith of these ancient Roman followers of Jesus who faced the horror of such an outbreak of hatred and passion as that of Nero's. Mark answered his problem by depicting a vivid picture of the lofty figure of the martyred Jesus, who, persecuted and despised, went to his own terrible

death, unafraid, unshaken and faithful to the end. Jesus is the great hero-martyr in Mark. Those who first read the gospel could see reflected their experiences in the life of Jesus; the effect of that portrayal on them can well be imagined.

Mark is thus a tragedy and tells the story of a tragedy. It is noticeable that this gospel devotes comparatively a remarkably large space to Jesus' death and the tragic cross, and dismisses the resurrection with a few verses. This is no accident. Mark, living in a community hated and persecuted constantly, fixed his attention on the tragic aspects of Jesus' life and death. The gospel does not hide the facts but faces them with vivid realism and brutal frankness. Its message to its readers did not attempt to solace the persecuted and ease their sufferings so to speak. Rather, it gloried in them, and with the typical old Roman and stoic virtues of fortitude, courage, austerity in living and sternness in the face of death, called with a clear, strong voice for the Roman Christians to take as their supreme example of living and dying the noble and courageous figure of the martyred Jesus, who was willing to live and die for his ideals in the old Roman manner. Mark in the light of Roman religion lives again, and the reader of today can gain a newer sympathy and appreciation in such an approach of the stern life of these early Roman Christians and the great figure to which they appealed in their hour of stress.

The Christian Attitude Toward Criminal Punishment

W. B. Blakemore, Jr.

Although Christians have been consistently interested in the problem of divine punishment, interest in criminal punishment has only been aroused at such times as social conditions have brought it to the attention. Throughout the two thousand years of the Christian era, most people have taken for granted that punishment was of utility though the emphasis as to where the value lay has changed. In the early church, due probably to eschatological ideology and to the fact that the Christian group was fugitive from the Roman Empire, the early apologists never considered the value of punishment from a social standpoint. They were convinced however, that it was of great value as a corrective, as a deterrent and a purifier of the soul. This was a redemptive and individualistic emphasis. With the development of the episcopacy and particularly after the imperial recognition of the Church, theologians began to pay an increasing attention to the social values of punishment. When the collapse of the Empire left the problem of social solidarity to the church, the attitude became one of increased concern for the social welfare, until by the Middle Ages the redemptive and individualistic note of early Christianity was entirely subordinated to the need for political stability. This attitude is true of men who differed widely in other regards. Aquinas, Marsiglio of Padua, Dante, Machiavelli, Zwingli, Calvin, Althusius, Bodin and Hobbes all retain an emphasis on the social value of punishment. It is interesting that the leading Reformers

do not differ from the medievalists in this regard; a change in attitude does not arise in the sixteenth century except in the minor sects. In those groups, the question of the right of worship precipitated a struggle to remove religious dissension from the list of crimes. The trend of greatest importance, however, was the beginning of the idea that punishment was not a value, but an actual disvalue. One writer of the time seems to have sensed the fact that any means of force was not so much productive of solidarity of thought as it was of revolt. Acontius, (1492-1566), approached the problem from a psychological angle and suggested that the use of force against a man only made him believe that his oppressor held an idea that was rationally indefensible. It was in the minor sects, also, that the typical modern idea of the possibility of "reform" began to arise.

In the two centuries between 1600 and 1800 there were three main formative influences on penological thought. 1. An increasing humanitarian interest was revolting against the cruel punishments that were widely used and especially against the excessive use of the capital penalty. Humanitarianism was responsible for the abandonment of corporal and capital punishment and the development of the prison, which, it should be pointed out, is a very modern institution which has arisen in the last 150 years. 2. With the increase of interest in the individual, there came a change in the theological attitude toward human nature. Men were becoming convinced of the mutability of the human character. This was the great age of the "conversion experience". The determinism of the Calvinistic stream of thought was being replaced by the concept of the freedom of the will, a view which was necessary if the possibility of the

reform of the criminal was to be held. 3. Rationalism, with its increasing trend toward empiricism, was beginning to question the "utility" of old patterns. The science of penology began when Cesare Beccaria, a rationalist, published *Dei delitti de dele Pene*, in 1764. His work was largely responsible for the very sudden disappearance of torture at the end of the eighteenth century and for the great French and English reforms of the Criminal Codes, 1800-1840.

The actual possibility of "reform" was confirmed by the work of Mrs. Elizabeth Fry in the early nineteenth century, and penology since that time has been an endeavor to find the means best effective to bring about the reclamation of the criminal. With the rise of the Positivism of Comte, men became more and more aware of the part which social conditions played in the production of the criminal. This was brought to the public consciousness by a very wide-spread literary approach to the problem. Charles Dickens, Charles Reade, Victor Hugo, Gilbert and Sullivan's *The Mikado*, Prince Kropotkin, Feodor Dostoievsky, Leo Tolstoi, Oscar Wilde's *The Ballad of Reading Gaol*, and John Galsworthy's plays handle various phases of criminal procedure and punishment. The greatest of all of these writers seem to have been Tolstoi who, on the basis of Jesus command "Resist not evil", built a philosophic anarchism in which he absolutely rejected all use of force. In general, what these writers were most concerned to show was the inadequacy of a legal system, external, objective, and based on a theory of revenge, to be cognizant of the subjective values of the personality of the men and women who came before the bar.

From the scientific side, the deterministic basis of natural science was developing into two

criminological schools. The first of these, the Positive school, founded by Cesare Lombroso in Italy was endeavoring to find a biological basis for the appearance of criminality. It was replaced by a sociological school in France, headed by Gabriel Tarde. This school, in turn, has been replaced by the social psychological group in America. The one crucial point in modern criminology would seem to be that the implicit determinism has undermined the principle of free-will upon which our legal system is built. What is the way out of the dilemma in which both the criminal and society are responsible for crime?

The psychological investigation of the problem has done much to show that the use of force is a detriment, both to the individual and society. Far from deterring crime it too often makes it more exciting, makes the criminal rebellious, or makes him improve his techniques in order to escape detection. There has been a consistent attempt to find penological methods which will reduce the use of force to a minimum. At the same time, there has come a realization that reform can only be effected through the development of social habits which can be created only in situations which approach the normal of ordinary living. The implementation of such a technique in the face of the conservatism of institutions is a real problem. From the religious point of view, interest in penology definitely found its way into the "social gospel." The greatest gain of the modern period probably lies in its realization of the inefficacy of force; the abandonment of the idea of punishment as an end in itself; the punishment should no longer fit the crime, as a strictly legal approach tends to make it do; the punishment should fit the criminal, and its end should be "reform." Whether or not the

Christian can hold to the emphasis of the value of the individual in the face of the rise of totalitarianism remains to be seen. If we return to a collective society it is to be hoped that we shall not also return to a subjugation of the interests of individual in the administration of punishment. The problem will then become one of trying to conserve the values of both the individual and society.

A Study of the Conversion of Paul and Justin Martyr

Robert G. Sulanke

It is not impossible to imagine two historians, both extreme in their respective camps of Fundamentalism and Liberalism, finding the same facts about a historical event. While this is not impossible it is highly improbable that they will give the same interpretation to those facts, especially if that interpretation has significant meaning for their school of thought. This thesis has been written from a Liberal's point of view of the activity of God. A man cannot be suddenly and completely changed without preceding conditioning unless the possibility is held of a supernatural being reaching down from his place of residence and controlling the life of the convert by his external power. The Liberal does not accept this supernatural being, hence the process leading to the experience is more important than is the actual place, time and literal account of the conversion.

Certain interrogations give to the one uttering them a feeling of deep and profound philosophical dignity. To many of them there is no answer expected. Such was the question made to Jesus by Pilate, "What is truth!" (John 18:37f.). In the

motion picture version of *Les Miserables* there is a scene which imprints itself upon one's mind. Jean Valjean, in his astonishment that the old bishop had not made charges against him for robbery, asked "then I am free?" The reply was a question that called for no reply, "When is a man free?" One does not tamper with the depth of such a pronouncement by definition.

For those of us living in the twentieth century, psychology has produced some interesting exclamatory questions. The rise of a psychology of religion has created none more controversial than conversion. What is a conversion experience or when is one converted? Since the concern of this thesis is the study of the conversion experiences of two early Christians, an investigation has been made of the term so that understanding might be brought to their experiences. And despite the intimated unanswerableness of the problem or the morass of conflicting definitions and opinions of present day writers in the field, a procedure has been adopted by which some meaning is obtainable.

From the work of the great American scholars, James, Dewey and Mead, Charles W. Morris has built a system of semiotic, the science of signs. Too briefly stated, this system applies to any term the test of three meaning aspects: (1.) the formal, in which its relation to other signs is tested, that is, it appears in language and has rules for the formation and transformation of experience; (2.) the existential, in which the term designates an object which has some definiteness of existence; and (3.) the pragmatic, the effect it has upon the interpretant, that is, it is meaningful if it functions in the service of any interest of the interpretant, and there is meaning to that person, whether there are other meanings or not. These aspects are not separate categories to be used at

the special convenience of the user, but they are bound to each other in a close relationship, so that meaning analysis is truly tri-dimensional.

This analysis was applied to the term 'conversion'. When that term had been given some exactness of meaning, the conversion of Paul and Justin Martyr were studied using the insights gained as background. In this study there has been no conscious desire to catalogue either of these men into a personally selected pattern. However, such a lack of subjectivity may be impossible. Such a task may necessarily result in the description quoted by A. D. Nock in his book *Conversion*:

"The tradition yields us only ruins. The more closely we test and examine them, the more clearly we see how ruinous they are; and out of ruins no whole can be built. The tradition is dead; our task is to revivify life that has passed away. We know that ghosts cannot speak until they have drunk blood; and the spirits which we evoke demand the blood of our hearts. We give it to them gladly; but if they then abide our question, something from us has entered into them."

With this in mind, the following paragraphs of generalization are the conclusions which resulted from the study of the conversions of Paul and Justin.

The antecedents to Paul's conversion offer the complete explanation of the event. However, not all the data are available for it is doubtful if for any experience in any man's life all of the influencing factors can be known. As Paul the individual attempted to meet and solve the problem of his environment there were three conflicting elements that gave him his problem. They were the Pharisaic code of his family group, the influence of the surrounding Hellenistic group, and the new sect of Christianity arising within his religion, Judaism.

Any solution which he might give to this religious problem would fall generally into the supernatural thought forms which both his Jewish and

Gentile environments taught him. Not only would it be true of any person in his surroundings but the process was bound to be accelerated by his highly emotional personality. He was of the type which is easily susceptible to visions and other similar psychological phenomena of abnormal character. Hence, he naturally saw Jesus, for that was his view of the world. This was God's way of manifesting himself and giving to Paul a new direction to his life. It would have been of no use to question Paul as to the validity of his vision; he *knew* that he had seen Jesus. To Jesus Paul gave an absolute trust that could tolerate no scepticism, and for him he changed the entire course of his life.

That was Paul's conversion. In it he found the solution for the problem of his individual life which was probably that of living ethically within the law. In his new loyalties this conflict seems to have passed away, his problem of ethical living was no more. This was not the conversion of Justin. His background and personality are in partial contrast to Paul, and as a result there is a contrast in their introduction to Christianity.

Justin was a philosopher. This meant that his main interest in life was centered in a movement that was the outstanding emphasis of the intellectual of his day. This movement had lost the strenuous intellectualism of the Golden Age of Greek thought, and in many of its quarters chose to walk by the light of unreason. After studying in the chief schools of contemporary thought Justin became tired of searching and became desirous of the quiet of absolute certainty found in a "thus saith God." But because of that philosophical background and training, and a temperament of some rational qualities, he was conscious of his having selected that philosophy of his salvation. Paul might need

a God that would take the initiative but the goodness of human nature as Justin viewed it required that man was himself responsible for his own salvation. Paul might advise his Philippian readers to "work out your own salvation with fear and trembling", but he was quick to add, "for it is God who works in you."² Justin really attempted to work out his own salvation.

This was Justin's conversion. Although he felt that he was espousing a new religion he really found in Christianity the authority by divine revelation for the moral philosophy which he followed before and after he took upon himself the title of Christian. As Paul had felt obligated to rationalize the legalism of Judaism, Justin continued to speak in complimentary terms of the philosophies of the past. Thus Paul gave to the law the title of the "schoolmaster" for the coming fulfilment of the Kingdom of God, and Justin accepted the partial truth which Socrates had revealed as Christian.

The results of their conversions were in contrast in their daily living and yet there were some notable comparisons. Paul in his release from the legalism of Judaism lived in the freedom of walking by the spirit. He became the rabid missionary to the Gentiles, thus following a pattern set by predecessors and contemporaries. His death was the natural result which any Jew might expect when he arose to question the settled practices of established Judaism. After Justin's conversion he continued to live the life of a philosopher. He had found the peace which he sought, and became a teacher for that cause. His death as a martyr was the result of a local persecution. He did not necessarily seek this form of death but by some combination of personality and social control he accepted his fate calmly.

²Philip. 2:12, 13.

The significance of Paul and Justin was great for later Christianity. In doctrine both of these early Christians were determining influences of lasting importance. In activities Paul helped make Christianity a religion of the Gentiles, and Justin brought the philosopher into the movement of Christianity. Whatever the cause and manner of their conversion, pragmatically it was of the utmost importance for their life and the future of their adopted religion.

A Sermonette

Roy J. O'Brien,

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Some people, to their own injury, are not accustomed to using the unaided and realistic eyes that God gave them. On the one hand there is the naive optimist who goes heedlessly on his careless way singing, "I'm looking at the world through rose-colored glasses." On the other hand there is the hope-destroying pessimist that looks at the world through smoked glasses and says that the world is a pathway of thorns, dark, hazardous and futile.

"Looking at the world through rose-colored glasses" inclines one to accept all things just as they are and cover them over with an artificial and unreal hue of loveliness. Then, too, there is the danger that such an uncritical perspective of life may eventuate with a person emerging from some unexpected battle with the rose-colored glasses smoked to a dull gray or a heavy black. There is then a song of despair or no song at all. And in most such instances has the real world been altered

to any considerable extent? No. Usually the fires of some personal experience have simply smoked the glasses of the individual.

There is an alternative to wearing glasses which so quickly and unexpectedly change their hue. See life as it really is and eliminate both the foolish optimism of a Pollyanna and the blind pessimism of the skeptic. Face the maladjustments, personal and social, and deal with them for what they truly are. Discern the good, and there is so much of it to discern even for the least fortunate, and throw the influence of your life in its favor that it may be extended and enriched. Wise discrimination reveals life to be neither all good nor all bad, and it provides a hope for the successful amelioration of those things that are bad. We need to face life realistically. Take off your glasses and, one might add, go to work.

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Peculiarities of the Disciples

E. S. Ames, Chicago

The currents of theological thought today provide an excellent background for a vivid illumination of the distinguishing characteristics of this one great American modern religious movement. All the other great denominations are Calvinistic and Lutheran in their deepest traditions. These systems arose in the sixteenth century. They belong to a pre-scientific age which was still dark theologically. There is no great philosophical voice expressing today their fundamental tenets. Only retarded theologians speak their language. An extreme supernaturalism and an impossible doctrine of revelation and of ecclesiastical authority underlie them. Their emotional reactions run with these ideas. To them science is only secularism. Social welfare and practical religion are to them only "good works." True salvation comes from the substitutionary atonement of an utterly unique incarnated deity. The Church is held to be other worldly and against the world. Their impossible doctrine of man is that of an inherently sinful and lost creature who can be redeemed only by a miracle of divine grace.

In contrast to this archaic scheme the Disciples are an outgrowth of the nineteenth century, the great century of new discoveries and of new evaluations of religion and of human life. It was an age which in the great representative minds rejected the old metaphysics and theologies. Its deep motivations were in the direction of change and process instead of fixity and unalterable species. Human welfare and happiness were its ideals. The possible

renovation of the state, of education, and of religion were its faith. New light on the origin and history of the human race made over the traditional conception of man and his innate sinfulness into sheer myth. In the scientific view man did indeed arise in weakness and ignorance but not without sympathy, hope and faith. The process was long and tragic, and continues to be such, but it registers real growth and increasing mastery over nature and over the limitations of human nature. Intelligence and cooperation were seen to be capable of cultivation and refinement. The great quest of man for life and for more abundant life proved itself no idle dream.

The two greatest American philosophers, William James and John Dewey are spokesmen of the intellectual revolution of the nineteenth century and their empiricism has its roots in the innovations of John Locke and John Stuart Mill. The luxuriant flower and fruit of this empiricism is a new and far reaching reinterpretation of science, education, democracy and religion. In their most significant traits the Disciples of Christ are in this current of thought. They rejected the old theology and metaphysics, root and branch. Empiricism, common sense, democracy, and practical religious faith are their native air. They did not teach human depravity nor the necessity of miraculous regeneration. The language God spoke in his Word was intelligible to man's understanding when applied with devotion and with ordinary rules of human speech. The essential thing in becoming a Christian was to believe in Christ in a practical way and to follow the spirit of his life and teaching. Doctrines of his deity, of his vicarious atonement, of his miracles, were never made conditions of participation in the fellowship and work of his followers. Common men had sufficient appreciation of goodness and great-

ness to respond to him if they were given adequate knowledge and understanding of him. Men should have reasons for their faith. They should be co-workers for their own salvation. God could not save them without their own free-will desire and endeavor, and the marks of saved men were the fruits of their lives. Conversion arose from knowledge and persuasion, not from emotional hysterics or blind faith.

The Disciples constitute a lay movement. They have no official clergy. For a long time they would not confer the degree of bachelor of divinity or doctor of divinity. They spurned such "divinity." Only in later times when their vision became dimmed and they were corroded by contamination of popular usage, and the desire for clergy permits, did their colleges succumb to the outward symbols of ecclesiasticism and medieval tradition. But to this day all Disciple ministers are just laymen because they perform no unique functions which may not just as effectively be performed by farmers, merchants, or women. The administration of baptism, the communion, public services, church societies, are lay functions.

It is not difficult to see why the Disciples have drifted so far from their proper bearings. They misconceived the New Testament and thought it gave divinely framed patterns for the church and for the "essentials" of faith. In this respect they did not adequately apply the rules of higher criticism which they employed effectively in other ways. During the past fifty years biblical scholars have shown that the New Testament does not present a finished pattern for the church or for the beliefs of its members. But this is no justification for falling back into sixteenth century doctrines or for concluding that it is impossible to have valid New Testa-

ment churches in spirit even if we cannot have them by the letter.

Another cause of departure from the faith of our fathers is that we have not been zealous in re-interpreting this faith in the light of growing knowledge of the Bible and Christian history. The church colleges have been content with teaching the languages and the formal disciplines without comprehensive restatement of basic religious ideas. Few graduates of our Bible Colleges know that the Disciples are not trinitarians, or that Alexander Campbell eliminated all trinitarian formulas from the hymn book he edited, or that Mr. Campbell got his religious ideas from John Locke. They do not like to admit that he got ideas from any source other than the New Testament.

It is not surprising, therefore, that when these innocent graduates of the church schools go to the great universities of the world to continue their training for the ministry, they are so susceptible to the prestige and influences of atmospheres that are weighted with the old traditions. It is the characteristic attitude of most of the great theological schools of the world today to minimize or to reject the ideas, the science, and the philosophies of the nineteenth century as outworn "liberalism." This rejection of liberalism is the self-confessed evidence of the archaic and impotent character of the theologians who reject it. All of modern science and the general culture of our society, outside of these theological circles, move on in the spirit of that liberalism. Fascism is against liberalism by its very nature, and the essence of Fascism is expressed in the old theology which conceived God as a dictator and set up creeds or other bodies of doctrine as the inflexible rules of a fascist religious order.

The religious books and journals which Disciples read are seldom enlightened by a sympathetic

attitude toward science and its empirical spirit. Religious literature is yet largely outside the range and attitude of science. It does not see that the spirit and procedure of science are religious. Religion is for the most part still sequestered in cloisters and is symbolizing its remoteness by extending the use of monkish gowns for the clergy and by the revival of medieval forms in a pious attempt at "the enrichment of worship."

The Disciples used to make converts from the people who could not understand or accept the theology and procedure of the sixteenth century Protestantism which they heard in the churches of the great denominations. Lawyers, doctors, teachers, farmers, and working people, joyously responded to the common sense preaching of the pioneer Disciples. Today there are great numbers of professional people, scientists, and young persons of college training, who never go near the churches because they cannot believe sixteenth century theology. Many of them would enthusiastically respond to the Disciple conception and practice of a creedless, empirical, scientific religion if they had a fair chance. This is a grand day of opportunity for the Disciples of Christ, but to fulfill their destiny they need to realize the dignity, timeliness, and vitality of their *liberal* religious inheritance and proclaim it to the world with all the resources of the sciences, philosophies, and arts that are so richly available for those who appreciate the temper and spirit of the age in which we live.

Inter-Church Training for Christian Service

Principal William Robinson
Birmingham, England

Selly Oak (Holy-Oak) is a suburb of Birmingham, five miles within the city boundary and four miles from the centre. Here is situated a group of eight Colleges, with a student body of some 300. So far as the British Isles are concerned, it is a quite unique centre of religious education.

The Colleges are each autonomous under their own separate boards of Governors, but they are associated together for training purposes under a Central Council. This Central Council possesses three blocks of property and playing fields, pavilion, etc., which are used by all the Colleges. These properties are the George Cadbury Hall, an auditorium capable of seating 500, and equipped with stage and a fine organ; Central House where are offices, staff rooms, lecture rooms, and students and missionaries common rooms; and the Central Library, a fine building with ample accommodation for readers, and over 30,000 volumes. In this library is housed the Mingana collection of Syriac MSS., the second largest in the world.

The Central Council also staffs four Faculties—Economics, Theology, Education, and Missions. The Faculty of Theology has four Professors, New Testament held by H. G. Wood (Quaker), Old Testament held by J. R. Coates (Presbyterian) Church History held by G. Foster (Methodist), and Doctrine and Philosophy of Religion held by myself (Disciple). The Professor of Missions, which is the latest department to be established, is held by Godfrey Philips, late of India (Congregationalist). Selly Oak is the first British group of Colleges to

establish a Chair of Missions, and a very fine Missionary Library is being built up. The Registrar, J. C. Kydd, is a layman and a Presbyterian. He also runs the Bureau of Information for Missionaries for the British Conference of Missionary Societies.

What of the Colleges? They are all residential. Some are for men only, and some for men and women. Here is the list: Woodbrooke is the oldest and the biggest. It is a Quaker institution, but generally speaking not half its student body are Quakers. It was founded by Dr. Rendel Harris who still, though very feeble, takes a keen interest in it. Now the Director of Studies is H. G. Wood. Generally half the student body are Continental and Asiatic with an American or two thrown in. Always Germany, Holland, Denmark, Sweden, France, and Norway will be represented, as well as China and Japan. Recently many exiled Germans have come here, including Professor Otto Piper. Often as many as two or three German Professors will be in residence.

Kingsmead is a co-educational Missionary Training College run jointly by Methodists and Quakers. Here many Africans and Indians come, as well as Swiss students and Germans.

Westhill is a Sunday School Teachers' Training institution run by a Council representing all the Free Churches. It also has a Froebel Training Department.

Carey Hall is a Women's Missionary College run jointly by Congregationalists, Baptists and Presbyterians. It rarely lacks Oriental or African students.

The College of the Ascension is a Women's Missionary College run by the S.P.G., a High-Anglican Missionary Society. Here is something quite unique, that Anglicans, especially Anglo-Catholics, should

unite in such a group, which is predominantly Free-Church.

The Y.W.C.A. College is the International Training Centre for Y.W.C.A. workers. Fircroft is described as a Working Men's College, and always has a large sprinkling of Continental students. Men come up to study economics in the main, but many attend lectures on Philosophy and even Doctrine. Not a few are out and out Communists. Finally, Overdale is the College where our own Ministers are trained and is the only definitely Theological College in the group, which it entered in 1931. It is, however, open to students of other Churches, and at the present time has one Russian Orthodox student and one Presbyterian. Next term we expect an Anglican (Persian) student to be in residence.

It will already be clear that here we have, not only an inter-denominational centre of training, but an international one. Let us see how it works. The key-word is *fellowship*. We begin the week with an hour's united worship in the George Cadbury Hall. This generally includes a short address by a member of Central or College staffs, or by some visiting speaker, or by some prominent minister in the city. Denomination is quite irrelevant. Anglo-Catholics and Quakers worship together for one hour each week. Lectures are of two kinds—College lectures, and Central lectures. The latter are the main lectures. Anglicans, Baptists, Disciples, etc. study their Theology together. This does not mean that some milk—and—water stuff is dished out to them. The history of Doctrine is dealt with in a thorough manner. Seminars and Classes are numerous. What does happen is that students get a point of detachment from which they are able to view their own particular denominational Dogmatic dispassionately. Even Pastoral Theology is studied together by Anglicans and Free Churchmen alike.

Apart from lectures, which take place between

9:50 a.m. and 1 p.m., and again between 4:45 p.m. and 6:45 p.m., there are numerous inter-collegiate societies at work, many of them with study circles. Sports and games, which take place each afternoon, are inter-collegiate and so are socials and frivols. Then there is an interchange of students for lunch once a week, and the staffs lunch together on Thursdays when they are often addressed by visitors such as C. F. Andrews, Rufus Jones, Tagore, etc., and by many lesser lights on all kinds of subjects as far distant as party-politics and Barthianism. There are also numerous lecture-foundations which attract people of the eminence of Albert Schweitzer, the late Adolf Deissman, and W. E. Hocking. Altogether a very rich fare is provided. It is a good thing for men in training for the Ministry, such as our own men, to receive a great part of their training from Professors of other Churches, to mix with students of all denominations and of many races, and especially to rub shoulders with Communists, and to have the opportunity to take courses in Economics and Education.

Besides the Colleges, a Missionary Guest House is run, where some thirty missionary families on furlough reside. Every Tuesday night there is a Missionaries' Common Room where for two hours some subjects relevant to missionary problems are discussed.

The academic side of the Central work is controlled by a Senatus with its various Committees. On this Senatus the Head of every College sits together with other elected members. The Chairman is Mr. Edward Cadbury to whose generosity the Colleges owe so much. A number of the Cadbury family are interested in the Colleges, such as Dame Elizabeth, widow of George Cadbury; Henry and George, sons of George Cadbury; and Barrow, son of Richard Cadbury. They have set their hands to this work, but they have not put it in bondage.

What of the general outlook of Selly Oak? Well, the Theology and Biblical work are of the liberal type. The passion is not for modernity in the sense of being merely up to date or in fashion, but for truth, and the pursuit for truth is quite fearless. Economically and politically the tone is left-wing. A good number of the staff are absolute pacifists, but not all. Most would side with Ghandi and C. F. Andrews on Indian questions, but again not all. There is the true university spirit in which questions are discussed first and settled afterwards, if indeed a settlement is possible; and not first settled and then discussed on the assumption that the settlement already laid down will be reached. The question of race and colour does not enter in. Students of all race *and colour* live together in the same institutions, and there are no restrictions of a racial character.

The Colleges jointly are a training and examining centre for the Cambridge University Secondary Teachers' Diploma, and they issue a Missionary Certificate for which graduates only may enter, and a Diploma in Religious Education which is a two year course. Happy relations are maintained with the Birmingham University, but, unfortunately, in Birmingham there is at present no Divinity Faculty, and therefore no degrees are granted in Divinity. We are looking forward to the day when this will be changed.

Well, here is a venture in inter-denominational and inter-racial religious training which is a real success, and largely so because its keynote is *fellowship*. In this venture Disciples are playing their part, and in a way it is an amazing part. Certainly none of our forefathers in this country would have dreamt that a Disciple would one day be teaching theology to Anglicans, Congregationalists, Presbyterians, Baptists, Methodists, Moravians, to say nothing of Quakers! But so it is.

Religion at the University of Oklahoma

Sterling W. Brown
Norman, Oklahoma

The functional operation of religion at the University of Oklahoma cannot be adequately understood apart from the cultural background of the state and the institutional life of the community of which it is a part. These two components, plus the organized life of the campus, make up the composite picture of the religious life of this state university.

The University of Oklahoma is located at Norman, near the center of the state, 18 miles from Oklahoma City, the capitol. Norman is a small city of approximately 10,000 population. It was founded in 1889 and shares the colorful traditions of those Oklahoma towns that mushroomed into fullfledged existence overnight—the “Run of April, 1889.”

Oklahoma is relatively a very young state having been admitted to the Union in 1907 and as the forty-sixth state. The record of its rapid development is a fascinating story, a story of adventure, of toil and romance, of brave and reckless deeds and stern hardships. The story falls logically into two periods: first, that of its settlement by the red men; second, that of its settlement by the whites.*

Oklahoma has at present within its borders more than one-third of all the people of Indian blood in the United States. This Indian population has played an important role in the development of the state. For more than fifty years Oklahoma was an Indian territory in which settlement by whites was prohibited by federal law. The Indian tribes held their lands in common and managed their own af-

*James S. Buchanan and Edward E. Dale in *A History of Oklahoma*.

fairs as independent nations. They took much interest in the operation of their tribal governments and became quite skilled in public affairs. People of Indian blood now hold important state and county offices. No other state in the Union has a great Indian population so closely bound up with its social, political, and religious life. With the increase of intermarriage, this Indian blood is rapidly becoming more widely diffused. But the Indian qualities of patience and loyalty are still manifested in those who are the recipients of this blood heritage. It may well be that the merging of the red man with the white will be an example of "he who loses his life shall find it"—find it in the sense of contributing to the development of a higher type of culture.

The manner of the white settlement of Oklahoma has also had its effect upon the history of the state. Having been settled by a series of "runs", Oklahoma has attracted people from nearly every state in the Union. Thus the population is variegated. But these "runs" brought to the state a typical pioneer population of adventurous, active, and ambitious citizens. The vestige of youthfulness is still discernible in the dress, work, and play of Oklahomans. Later, the discovery of oil brought about a new "run" of eager, ambitious people—this time for oil-lands and leases, and business and professional opportunities.

Thus Oklahoma was settled by stern Indians, rough and ready frontiersmen, and ambitious empire builders; a vigorous and progressive people striving for a better life. By their toiling hands that which was a trackless wilderness has been conquered and developed to a level comparable to other states of the southwest. And such a historical background has left its mark on the culture of Oklahoma. It has given Oklahoma an energetic people, filled with optimism and the willingness to take a chance.

This quality, a vestige of pioneer days, is called the "Sooner Spirit." It is a spirit of adventure, of daring optimism, of belief in one's self and in the future. It manifests itself in an eagerness for action and an attitude of frankness and democracy. Under the impulse of this spirit the people of Oklahoma have builded towns and cities, improved farms and ranches, and pumped the "black gold" from the heart of the earth. Cultural development has likewise been phenomenal. Oklahoma points with pride to its forty-four colleges, and to the fact that its illiteracy rate is lower than that of its neighbors.

From this cultural and historical background the people of Oklahoma have inherited a tradition for progress. Under its impulse they dream of further development of educational, cultural, and ethical values and religious ideals. This tradition and inheritance is the essence of their religiosity—an indigenous idealism that forms the base of their religion.

"Oklahoma, my own homeland,
Your potentiality
Is a pulsing, vivid presence—
God-sent personality.
Every outgrown cell a promise
Of far greater things to be,
With your spirit moving forward,
Challenging to mine and me."

The city of Norman is typical of the broader culture of the state. It is preeminently a city of churches. Eighteen churches minister to the religious needs of her ten thousand souls. Many of these churches seek to minister to the religious needs of university students. This is especially true of the First Baptist, First Christian, First Methodist, First Presbyterian, McFarlin Methodist (South), St. John's Episcopal, Christian Scientist, and Mater Admirabilis (Catholic). These churches foster pro-

grams that are participated in by large numbers of students and faculty members. In most cases the programs in content and procedure are typical of their respective denominations, but with a slight touch of dignity and sophistication introduced by the influence of the university.

The remainder of the churches welcome university students to their services, but their programs are not especially designed to minister to university life. In form and content they are as varied as their names. Usually, they are conservative in theology and sciolistic in ideology. As such they represent organized forces for the perpetuation of a pattern of religious experience that is comparable to the economic and social status of their constituency. This group includes the following: Church of Christ, Baptist Chapel, Assembly of God, Free Methodist, Church of the Nazarene, Trinity Lutheran, Pentecostal Holiness, Church of God, and St. Joseph's Roman Catholic.

The protestant churches number fifteen different organizations. The individual memberships range from less than one hundred to more than a thousand. The larger churches of this group have some of the most adequate and beautiful buildings in the state. During the summer months the Disciples, Methodists (both groups), and the Presbyterians cooperate in sponsoring union Sunday evening services. These gatherings are held in the open on the campus and are well attended by university students and faculty and people from the community.

The University of Oklahoma is, of course, not a religious institution. It is an educational institution. But religion is woven into the fabric of its operation. This illustrates the functional operation of religion as a phase of culture. The law of the

state sets forth the scope and purpose of the institution which reads as follows:

"The object of the University of Oklahoma shall be to provide the means of acquiring a thorough knowledge of the various branches of learning connected with scientific, industrial, and professional pursuits, in the instruction and training of persons in the theory and art of teaching, and also the fundamental laws of the United States and this territory in what regards the rights and duties of citizens."

Religious instruction is offered in the curriculum of the university through the affiliated Oklahoma School of Religion. This institution is an integral part of the university, but its support is derived from voluntary contributions from its constituency. Its courses are elective but accredited through the different schools of the university. Courses are offered in the biblical, historical, theological, and practical fields.

Numerous religious organizations are active on the campus. The Y.M.C.A. and the Y.W.C.A. function as character building organizations. Each has a full-time director. These organizations also function as correlative agencies for the local churches, especially with reference to their student programs. Religious sororities and fraternities on the campus are as follows: Kappa Beta (Disciples women), Kappa Phi (North Methodist women), Pi Epsilon Alpha (South Methodist women), Pi Zeta Kappa (women, interdenominational), and Kappa Tau Pi (men, interdenominational). Several denominational groups maintain active foundations or organizations on the campus. Among these are: Wesley Foundation, Baptist Student Union, Menorah Society, Christian Science Society, League of Evangelical Students, Newman Club, and Oklahoma Disciple Foundation. The Baptist and Disciples maintain full time directors. These organizations sponsor meetings for fellowship, instruction, and religious guidance. All of these functions sustain a close re-

lationship between the students and the local churches.

Religion is also given consideration by related fields of the curriculum. This is especially true of the social sciences and literature. In some cases this consideration reveals a biased mind; either an unscientific antagonism or a sentimental apology. The university needs an unbiased critic of religion.

Paradoxically enough, both the strength and weakness of religion at the University of Oklahoma are anchored in its complex and diffused state. Through its various organizational and institutional agencies it touches the lives of a wide social span of individuals. But this diffused and segmented condition dilutes its forcefulness and prohibits a united front. In general, the picture of religion at the University of Oklahoma epitomizes the position of religion in the culture of the southwest, intensifying its potencies and ameliorating its ills.

Biology and Pastoral Work

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In the recent article, "The Religious Use of Science," Dr. Ames has given a perspective of a field which might well stimulate considerable discussion from many significant points of view. In the study of certain sciences the religious leader may gain vast understanding and effective means toward the goal which he seeks through specific religious functions. The following is an attempt to formulate some such concepts, based on a biological study of human reactions.

Academic psychology, which so often is the minister's foundation in understanding and dealing

with personal experiences in his pastoral work, is not always regarded as a science. Frequently a psychological view may have been stimulated by the observation of certain processes in the biological functioning of the human organism. Without continual reference to that basic science, however, it is liable to abstraction into a scholastic realm dependent upon the personal interpretations of the psychologist. And reference to the biological processes should be more than the usual experimentation with white rats or the measurement and timing of responses to sensory stimuli. In the newer conception, the concern of biology is the study of the organism-as-a-whole *seeking satisfactions* in a more or less complex environment with which it must become adjusted or die. (Adjustment to a dynamic, developing environment is not considered a static relationship). Enlarging the biological scope in the study of human processes offers implications in the various fields of human thought and sociological study.

Wherever life is found, dependence upon the qualities and dynamics of protoplasm must be taken into account. In the amoeba and in man the cell or cosmos of cells strives for protection from painful forces inside and outside, strives for nourishment and for the reproduction of its kind. The lower forms manage their expressions and gratifications with relative simplicity. Man's vastly specialized equipment and highly complicated surroundings require delicate refinements of expression to maintain equilibrium within himself and rapport with the limitations and possibilities of the social and natural environment. Contrast the amoeba, assimilating into his one cell some portion of his neighborhood which he has enfolded by reason of a bio-chemical tension (or "hunger instinct"), with man and his huge, intricate systems of food distribution involving business ethics, legal requirements, etiquette, religious stipulations, etc.

In embryonic recapitulation is revealed the extensiveness of the number and types of functioning, from the most primitive animalistic levels of existence to the most civilized of human adaptations. Each member of the human species carries with him the basic drives behind all those behavior patterns, in his organic physiological make-up, grounded in the automatic nervous system with its endocrine glands. Until the inner tensions and demands reach a very high and biologically recent level in the organism they are incapable of verbal articulation or of civilized harmonization with environmental demands. Conditioning processes impress the nature of social impingements and possibilities upon the striving individual through sense perceptions. The individual's first contacts with these, which occur as soon as there is an individual, have permanent results. Earlier and later experiences become organized into patterns of thinking, feeling and acting with immediate regard to actual fulfillment or frustration of biological dynamics. When the needs of the human organism are satisfied in socially approved ways there is a maximum of unified existence. One learns, for example, that food must be earned, not stolen, in approaching the most adequate nutritional adjustment. Just how the inner tensions and demands, outer stimuli, and the interpretations of social "do's", "don'ts" and "perhapses" become organized within the individual and in relation to surrounding forces and personalities determines one's emotional as well as physical well-being.

It becomes essential, then, for one who would deal with personalities and human values to have as complete knowledge as possible of how these factors operate in general trends and in each person whom he would benefit. Spiritual needs have biological components. To foster a growing adjustment one must utilize considerable understanding of the needs

and demands of the individual, of how these have been met in his various experiences, of how they have reached their present level of equilibrium, and of what the situation may offer toward higher fulfillment.

Cognizance of biological factors will assist the pastor in gaining a perspective of the entire person. This would see beyond the picture with which the person wishes to impress his religious leader. The pastor's attitudes should be examined so as not to color the parishioner's situation subjectively. Uncritical reactions of animosity or of undue approbation on the part of the leader may thus be reduced, and the tendencies to condemn may give way to a willingness to view all the factors involved and their interrelationships.

In fairness to the scientist it should be recognized that one's biological view may become too abstract, especially if gained only from reading. Pastoral work, as well as other functions of the ministry, will become more effective in guiding people toward the ideals which offer the highest fulfillment of life when theological education includes supervised experience with individuals in controlled situations where the best approaches of the sciences dealing with the human organism are in operation. Such experience, with a focus toward pastoral relationships, is gradually becoming more available.¹

¹ The various training centers of the Council for the Clinical Training of Theological Students, for example, offer such experience.

The Lausanne Faith and Order Conference

Wilbur S. Hogevooll, Waukegan, Illinois

Christianity in recent times has become conscious of a new force within itself; a movement

toward fellowship and co-operation that has captured all major divisions of Christendom except the Roman Catholics and the Southern Baptists. Objective studies reveal that the divisive trend in American Christianity is on the decline. This is also true of the world scene. Proof of the dominance of co-operative and integrative forces in world Christianity lies in the increasing number of world conferences between Christian agencies. Interdenominational young people's societies, world-wide Sunday School co-operation, International Missionary Congresses, Conferences on Life and Work, and the Conferences on Faith and Order mark what is characterized as the ecumenical movement in Christianity. Also in the American religious drama the rapid rise to power and influence of the Federal Council of Churches of Christ must not be forgotten. This ecumenical trend in Christianity is a modern awakening on the part of the churches and Christians of their common world wide problems, an appreciation and understanding of historical causes of Christian division, and an awareness that the things that unite the churches are more important than the things that divide them.

The World Conference on Faith and Order held in Lausanne, Switzerland, in 1927 was born out of the felt needs for understanding unity on these subjects. The idea of such a Conference was conceived in the minds of delegates attending the Edinburgh Missionary Conference of 1910. For seventeen years the Faith and Order Movement started by these delegates gained momentum. Financial support was accorded by leading laymen and many denominations. Preliminary Conferences were held in all parts of the world. The most important of these was the Geneva Preliminary Conference of 1920. It was the Continuation Committee of this Conference that finally planned the agenda and order of the Lau-

sanne meeting. Moreover, it was at Geneva that the support of Orthodox Churches was gained. Thus when Lausanne convened over seventy denominations were officially represented in turn representing half of the numerical strength of Christendom.

THE WORK OF THE CONFERENCE

The work of the Conference was carried on in a new manner from previous ecumenical councils of the Church. The method of the Conference was experimental and exploratory in nature. The main purpose was to bring together the various representatives of Christendom in an effort to promote understanding and appreciation of their differences and their likenesses. The attitudes of tolerance and inquiry and openmindedness were cultivated. The Conference's work was carried on under six subdivisions of the two main topics, Faith and Order. These divisions were (1) The Church's Message to the World, (2) The Nature of the Church, (3) The Church's Common Confession of Faith, (4) The Church's Ministry, (5) The sacraments, and (6) The Unity of Christendom and the Relation thereto of Existing Churches. The immediate purpose was to produce reports on these six subjects.

The work of the Conference is analyzed from the standpoint of the two great interpretations the Christian religion expressed. Two different approaches to unity, two views of the nature, conception and function of the Church were at variance with one another. The two expressions of Christianity did not clash so openly as to split the Conference, but there was a definite intellectual cleavage. These opposing conceptions of Faith and Order are termed "traditionalistic" and "modernistic." The traditionalists are characterized by their devotion to a static view of Christianity, holding to a deposit of revealed truth given in the past. This given revelation from a past age is the criterion for the

unity of the Church, for determining the message of the Church, the nature of the ministry, creeds, and sacrament of the Church. The influence of time and environment are not considered. The moulding influence of man's needs and desires are ignored. The modernists interpret Christianity dynamically, as fulfilling vital religious needs of the present, and as being moulded by contemporaneous developments in culture. Since the reports prepared by the different committees of the Conference covered both the unities and diversities of Faith and Order, modernist and traditionalist, creed-minded and institutional-minded delegates could accept them.

The modernist was willing to accept a unity based on a co-operative spirit allowing the exigencies of time to bring Christians together. This is a unity in diversity with an allowance for diversity in Church organization as well as in interpretations of Faith and Order. It is the belief that Christian unity lies in practical fellowship and co-operation in meeting religious problems; this practical fellowship and co-operation to be materialized out of a democratic process and procedure in just such ecumenical councils of the Church as Lausanne and its close ally the Stockholm Conference on Life and Work. But the approach to Christian unity in the minds of most of the delegates was traditionalistic in nature. The delegates of Lutheran, Anglican or Orthodox persuasion might differ in their beliefs and dogmas but the approach to unity was the same. Some creed, some theory of the ministry, some sacramental form, some deposit of revelation were the necessary criteria. The term *organic union* might symbolize the ideal held by modernists and traditionalists, but each conceived of the fulfillment of that ideal in entirely different ways. A practical, federative, democratic type of administrative unity would satisfy the modernist, but only a credal, ec-

clesiastical type of union would satisfy the traditionalist.

RESULTS OF THE CONFERENCE

The immediate results of Lausanne are measured in the reactions of the denominations to the work of the Conference as well as the reaction of the popular press. The overwhelming consensus of opinion was approval of the meeting. The further results of the Faith and Order Movement will only be seen after the Edinburgh Meeting of this summer.

The conclusions of this thesis are (1) the Lausanne Conference did not spring into being artificially, but came as the result of greatly felt needs in Christendom springing out of an already growing ecumenical movement in Christianity. (2) This Conference was a unique and different expression of Christian co-operation and unity from all past Church councils in its responsiveness to the scientific and democratic spirit of modern times. (3) The greatest value in studying the work of Lausanne is not to treat the expressions of Faith and Order given there by the old method of cataloguing doctrines and dogmas, but by considering the differences as the flowering of different eras and levels of culture. It was a case of the past meeting the present. The past conceptions of the Church's Faith and Order are living in the present and meeting newer and other expressions of Christianity which are responsive to modern culture. (4) The results of Lausanne show that in every way the Conference justified its existence. It proved to be an expression of Christian unity in and of itself. (5) It also resulted in the establishment of the fact that the Faith and Order Movement has its vital expression to make in the movement toward greater Christian unity. (6) The effects of Lausanne upon the secular world proved that Conferences of this

type, an ecumenical expression of Protestantism, glorify and strengthen and spread the work and influence of all the Churches.

The greatest results of Lausanne are hard to measure. It will be a long time before any adequate conception will be had of the extent to which the Conference promoted an integrative interpenetration of Christian culture or the creating of new and constructive trends in Christian theology. Certainly, it can be said, that the Lausanne Conference provided an experimental laboratory in which the Christian scholar may seek the clarification of the universal values and beliefs of the Christian religion.

Portrait of a Disaster

A. T. DeGroot
Kalamazoo, Michigan

Owen county, Indiana, presents a typical picture of the principal causes of division at work in the Restoration Movement. There are in existence in the county, at the time of this writing, two or more congregations representing each of the three main divisions into which the original movement has fallen, namely, (1) the Disciples of Christ, (2) the Churches of Christ, and (3) the New Light Christians, originally followers of Barton W. Stone and recently merged with the Congregationalists (1930). This example of *eighteen* separate congregations in one small rural county, many of them competing for the people in the same community or area, is an instance of the tragic irrelevancy of their parent movement for modern service to the ideal of Christian unity—and justifies the title of this chapter.

In order to make unnecessary the inclusion of a large body of historical material only incidentally

related to the division of these churches, the writer has published their complete history in a separate volume of some 200 pages ("The Churches of Christ in Owen County, Indiana", 1935). Thirty churches were organized by the Restoration Movement in Owen County, eighteen of which remain open and in use today. There are seven churches of the Disciples of Christ, nine of the Churches of Christ, and two New Light churches (now Christian-Congregationalists).

As we shall see, some of these churches came into being as the result of divisions and disagreements in other congregations. It shall be our purpose in this chapter (1) to notice the history of divisive experiences in the individual churches, and (2) to deduce from these instances the evidences which they show of conscious *movements of differentiation* among the churches as a brotherhood or denomination.

By gathering up under the head of "The Music Question", for example, the several instances within the county of controversies on this subject, we should be able to date the rise and progress of this divisive subject, and thus more clearly to delineate one feature in our "portrait of a disaster". The same may be said concerning the other causes of dispute and schism.

1. *The Music Question.*

The chief visible (or audible) sign of difference between Disciple churches and Churches of Christ today is the use or non-use of instrumental music in public worship. The music issue was not drawn at a fixed date. In that indefinitely delimited period when the organ and anti-organ issue was being formulated, and promulgated among the churches, there were congregations which remained quite untouched by the controversy and should be called "non-organ" rather than anti-organ churches. The

church at Farmersburg, Indiana, had no organ and the question of using one in worship never was raised until Daniel Sommer, editor of the *Apostolic Review*, introduced the subject there when he was present as a visiting preacher, about 1907. As a result this non-organ church, which had been at peace until this time, was divided into two groups with regard to an organ which it did not have. A split resulted; two churches were formed where one had been before—one with and one without an organ. By speaking against the instrument Mr. Sommer opened an entirely new dispute here and achieved the opposite of his intention—the formation of an instrumental music church! The deed to the anti-organ church made assurance doubly sure that its precincts should not be visited by the unholy instruments; it provides that, should an instrument be used in worship here, the first person to object should be allowed to claim the church property!

The investigations incident to the writing of this chapter have made it clear that the origin, in individual congregations, of the music question usually is first of all a cultural consideration. In an anniversary and review edition of the *Christian Standard*, April 6, 1935, an editorial article states:

"Then came the great debate on instrumental music. Most of our churches were small and a large majority of them were in rural districts. These churches did not feel the need of much improvement in the music. Very few homes had organs or other instruments of music and so the people did not have cultivation along this line. However, as the churches entered the larger towns and the cities and as the cultivation of music among the people in general grew, our people came to feel the necessity for instrumental music in the church services. It was a delicate situation. Most of the papers among us were opposed to instrumental music and the majority of our preachers were. The marvel of it all is that we came out of that trying time in as good shape as we did."

Restoration Movement were first non-organ, then either anti- or pro-organ. Unless some outsider (person, or magazine) introduced the subject as a matter of religious rightness or wrongness, many of these loosely connected congregations continued even beyond the census of 1906 (when Disciple churches and Churches of Christ first were differentiated) without even knowing about the issues or the division. Indeed, the great increase in the number of the Churches of Christ in succeeding censuses shows this to be a fact; for, as information about the organ issue was spread by preachers and periodicals, and as congregations came to the financial status where they could have such instruments, and, further, as the younger generation cast longing looks at the instruments, individual congregations had to identify themselves with one party or the other.

One way of becoming an anti-organ church was simply to remain a non-organ church so long that it became "anti" by default. This is what happened in Owen County at Troy and at Mt. Pleasant. These churches were financially able to secure an instrument only in the days when such a proposal seldom was suggested anywhere; loss of members made the matter unfeasable later. Being thus uninfected with the organ "sin" it was easy for a Church of Christ minister to come to these churches, as he did, nearly a decade after the 1906 census and keep the congregations true to their all unconscious purity of faith and practice.

Of the seven Disciple churches in Owen County, all except the Freedom congregation were required consciously to choose to use instrumental music in worship, against the wishes of at least a few of their members. Gosport, Spencer, Alaska and Patricksburg all lost a few members in the organ controversies, dated respectively at about 1870, 1884,

the 1890's, and the early 1900's. In 1912 Montgomery Chapel rejected a proposal, by a Church of Christ preacher, to eliminate its organ. The last of these seven churches, Antioch, was established in 1898 as a direct result of a "progressive" controversy, including the music question, in Old Dutch Bethel Church of Christ.

Of the closed churches in Owen County only one, Concord, ever used instrumental music. Six of the remaining ten were closed before the end of the 19th century, when the issue had become consequential. The other four closed in 1902, 1910, 1914, and 1933, all having been non-organ rather than anti-organ churches. The instrumental music question was not an issue at Concord in its 1911 division (forming Mackville Church of Christ), and an organ was secured here only after this date.

Among the nine Churches of Christ two (Troy and Mt. Pleasant) have been described as becoming anti-organ "by default". Two more (Bethsaida and New Union) that were organized long before the music question arose, had a continuous Church of Christ ministry which prevented any heresy from arising, and another (Coal City), organized in 1890, had the same experience. One (Old Dutch Bethel) had a music controversy in 1898 and lost half of its members. The remaining three are new congregations, all organized after the height of the music controversy (1911, 1924, 1933).

2. *The Question of the Name of the Church.*

Disciples of Christ and Churches of Christ for many years used the names "Christian Church" and "Church of Christ" almost interchangeably. For several decades, however, the Churches of Christ have held that "Church of Christ" is the only authorized name for a local congregation (e. g., Old Dutch Bethel Church of Christ). The Disciples, on the other hand, while favoring the use of "Christian

Church" (e. g., Gosport Christian Church), frequently use "Church of Christ". During the years before and after 1906, the date of the first U. S. Census of Religions showing the two churches separately, local congregations began to change or more clearly to specify their chosen names.

In the earliest times among the churches of the Restoration Movement there was no attempt at similarity or uniformity in the matter of the name of the local congregation, so long as it was a Bible name. Thus we read at first of "the Church of God at Union Meeting House, Gosport, Indiana", which in 1846 was advertising the election of trustees of "the Christian Church of Gosport", and reporting annually to the Indiana Convention of "Churches of Christ". Indeed, the annual convention of Indiana Disciples still is advertised as the convention of the "Churches of Christ in Indiana"—for the Churches of Christ (properly so called) do not hold conventions, so make no demand for this name.

We have shown how in copying the original (1836) name of "the Church of God at Liberty (Ind.)" the scribe of a later book, perhaps quite unconsciously, wrote "Liberty Church of Christ". This congregation reported to the annual meetings of the "Christian Churches of Owen County" in 1895, but in 1912 began the use of "Christian Church of Alaska" in its records, still, however, occasionally reverting to "Church of Christ at Alaska".

At Patricksburg in the early 1900's a Church of Christ preacher made an issue of the music and name questions, but was defeated; today this congregation is known as the Patricksburg Christian Church. In three instances the name of Owen County churches became matters of dispute involving legal reference. Perhaps it would be more accurate to say in two instances, for at Coal City the donor of the church's lots had the name in the deed

changed from "Christian Church" to "Church of Christ" in order to forestall any legal action hinging upon ambiguity in regard to her intent. This change in the 1891 deed was made in 1905. The Concord church, organized in 1856, had the rather indefinite designation of its property in its deed to "the congregation of Christians at Concord." This terminology was sufficiently definite, however, to prevent a Church of Church minority block in the congregation from securing the property, so they withdrew in 1911 and organized the Mackville church. At Mill Creek Chapel the first deed, of 1890, was drawn to the "Christian Church", but very shortly thereafter a correction of the survey description had to be made and the name "Church of Christ" was substituted—the result of deliberate discussion and choice of the new designation. This enabled the Owen County Churches of Christ to secure and sell the abandoned property in 1933.

In general, it was about a decade after the 1906 census before the Christian Churches in Owen County came around to the use of a distinguishing terminology. In addition to the instances cited above, the name "Church of Christ" was continued in the Spencer Christian Church records until 1911, and in those of the Freedom Christian Church until 1915.

3. *The "Societies" Question: colleges, missionary societies, Sunday Schools, etc.*

The existence today of long-lived periodicals among Churches of Christ which hinge their attack upon the "digressives" (Disciples of Christ) largely on the basis of the latter's use of "societies" for doing certain parts of the work of the church, is concrete evidence of the role this subject has played in the division between Disciples and Churches of Christ.

Organization of individuals and churches into

societies for the purpose of cooperative evangelism was heartily encouraged by all of the churches of the Restoration Movement in the years before the music, name, and other controversies had their origin. In Chapter VI, "Church Cooperation", in the writer's volume on "The Churches of Christ in Owen County, Indiana", a more than century old instance of such cooperation is cited.

This method of church cooperation and organization for Christian work is also cited in the same chapter for the years 1844 and 1853. The record then proceeds:

As time passed, these churches began to cooperate in interdenominational activities. A post-card dated July 28, 1878, signed by W. M. Franklin of Spencer, to the Superintendent of the Freedom Sunday School, asks for figures to present to the State Sunday School Convention at Wabash that year.

It is apparent that a germ of suspicion about Bible authority for extra-church organizations to do the church's work was resident in the mind of the Reformers in Owen County from almost the earliest times. J. M. Mathes, formerly minister of the Gosport church, and later editor of the *Christian Record*, ran a notice of a "Cooperation Meeting" of Owen County churches in June, 1844, and published a letter sent to the meeting by the "Church of God at Spencer". This lengthy epistle takes note of the questioning about Scriptural authority for such organization. It says:

We sometimes fear that there is such a fear of doing wrong; that is, that it shall not be done just in the manner the Gospel has laid down. . . . Now we conceive that the particular form of giving is not so essential as to GIVE. And while we are contending about the HOW, we are neglecting the thing required of us to be done. The HOW is a non-essential, if there is any such thing in christianity.

The "societies" question seldom became the issue in a dispute leading to church division. Our own judgment is that the more interesting and

spectacular subject of the music question—one which could be illustrated with a concrete object, an organ—may be said to have stolen the show and absorbed the public interest in religious controversy. However, at the Alaska church in the 1890's the Sunday School was done away for a period. On the other hand, at the same time, in what was always to remain a perfectly orthodox Church of Christ (Troy), a Sunday School study class with "Helps" was introduced, only to die in the cold and winter's bad roads. In 1915 "Helps" were dispensed with at Mill Creek Chapel's Sunday School, and the Bible alone was employed in class instruction, in accordance with common Church of Christ practice.

An interesting insight into the purely personal origin of a supposedly Biblical position, and one which had its inception in Owen County, is to be seen in the matter of Daniel Sommer's opposition to Bible Colleges. We have noted that the Mt. Pleasant church, organized in 1886, was ministered to during its early years by students of the nearby Krutsinger Bible School, a preacher training institution at Ellettsville, just across the county line. Mr. Krutsinger proposed to expand the latter institution into a full fledged Bible College, and solicited the assistance of Editor Sommer (of *The Apostolic Review*), offering him a professorship in it. The latter held out for the presidency, however, and as no working agreement could be reached the projected Bible College never came to exist.

Some time after the collapse of the Krutsinger project Mr. Harding (then associated with David Lipscomb in the Lipscomb College) realized his long-standing desire to organize his own Bible College. With funds provided by a Mr. Potter of Bowling Green, Ky., he opened there the Harding Bible College (now an orphans home), about 1896.

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Editorial Notes

The forty-first annual meeting of the Institute brought about a hundred members together and presented a program of carefully prepared papers. Four of these are given in full in this issue.

The first is by the President, Neil Crawford, pastor in Athens, Ohio. He received his B.D. at Yale. He is son-in-law of Dr. W. E. Garrison. His paper deals with one of the liveliest questions of the day.

Dr. Henry Taylor is Director of the recently formed and endowed Farm Foundation. Dr. Taylor was for eighteen years Professor of Agricultural Economics in the University of Wisconsin, and recently represented the United States in the International Institute on Agriculture in Rome. He was a member of the Laymen's Mission for the study of foreign missions and wrote the reports on agricultural missions. He is a cousin of Alva W. Taylor, a graduate of Drake, and a member of the University Church, Chicago.

Dr. Raymond Morgan reviews one of the notable books of the year, *Beyond Humanism*, which is destined to be a much discussed book. Dr. Morgan is pastor of the Oakton Union Church in Evanston in which the Disciples united with the Congregationalists.

Rev. John Cyrus has written a thoughtful paper on the question as to what value the minister finds in Divinity School for the task of preaching. He is pastor of the Church in Milwaukee and completed three years of work in the Divinity School of the University of Chicago.

The new officers of the Institute are: President, Perry J. Rice of Chicago, long time secretary of the Institute and for twenty years Executive Secretary of the Chicago Disciples Union; Vice-President, Dean John W. Davis, of Lynchburg College; Secretary, A. T. De Groot, pastor in Kalamazoo, Michigan; Editor of the Scroll, E. S. Ames.

The dues for membership were raised to two dollars a year on account of the yearly deficit. Now that the depression is over, it was felt that the members could better afford dues more nearly adequate to pay the necessary expenses of the Institute.

Plans were made for meetings at the Columbus Convention. It was felt that it would be more profitable to give these meetings less publicity and secure more participation on the part of all members, especially the newer members. Headquarters will be in the Deshler-Wallick Hotel and the meetings will be held there.

“Prolegomena to a Philosophy of the Church”

Neil Crawford, Athens, Ohio

“Wanted: A Doctrine of the Church”—These words opened Dr. Robert H. Ashworth’s article in the *Christian Century* on May 27, 1936, and he built up his thought in such a way that the same words were a climax to his thought. His article was a kind of prelude to the Edinburgh Conference. Many papers have been prepared for that Conference whose real purpose is an attempt to answer Dr. Ashworth’s plea. An Ohio University professor recently said that the greatest need of the Protestant Church today is a philosophy of the Church. It is not surprising, then, that many minds

have been laboring on this theme. Witness in 1931 G. Norman Robbins' brilliant little book, "Is The Christian Church Necessary?" In 1932—Bevan gave us his volume in the Home University Series, "Christianity." He has some pertinent things to say about the Church. Both of these men were preceded in 1928 and 1929 by our fellow Campbell Instituturs, Winfred Ernest Garrison and Edward Scribner Ames, with brilliant chapters in their books "Affirmative Religion" and "Religion," respectively, on the Church. In 1935 Niehbuhr, Pauck and Miller brought forth their combined thought in "The Church Against the World." Last year Canon Barry gave us his remarkable book, "The Relevance of The Church," and you need only consult Willett, Clark and Company's present list to see the fertile thought of 1937 on the theme of this paper.

All of you are familiar with the cry, "I believe in Christianity, but not in Churchianity." But says Canon Barry, "Apart from the Church, what Gospel is there? If no redeemed society had been born, then the cross of Christ was defeat. Reconciliation is an empty word till it is verified in a common experience. But men learned to say God is Love through what they learned in the new Community." Edwyn Bevan expresses the same thought, "It was not as a disembodied truth uttered into the air that the Christian 'Good News' laid hold of men; it was through the corporate life of the little Christian societies in the cities of the ancient world. The life and spirit of these societies was indeed what it was because among them the Christian Good News was believed, but it was the life and spirit which gave the Good News its power. Men coming into contact with such a group felt an atmosphere un-

¹"Relevance of the Church," p. 55.

like anything else. Each little group was a center of attraction which drew men in from the surrounding world."²

Because these societies believed the Good News, the society was "the home and school both of saints and sinners." Whereas "Humanistic moral and religious systems are incorrigibly sectarian and exclusive," the Church was democratically inclusive. Its chief concern was to go into the highways and byways and find the lost sheep, and then bring them to that good shepherd of the sheep who so graciously received sinners.

It is astonishing, then, that there should be in modern society that "strange experiment of believing the principles of Christianity and disbelieving in that society in which alone it can be incarnated." It is particularly strange in a world in which we see men embracing Communism and Fascism, and not one of them doubting that their philosophy involves the Communist or Fascist state. You cannot accept either of these secular loyalties and remain "detached from the organization."

I believe Canon Barry is right in his contention that "The Church as the New Testament presents it to us is conceived not as a voluntary society which a man may or may not decide to join, but as God's Act through Jesus Christ called into being by his redemptive purpose. This is for the New Testament the evidence that God is at work in the world through Him. Here the eternal purpose of redemption clothes itself in visible form on earth. In a world of Alienation and Antagonism where men felt that they were estranged from God, a new society woke into life by the touch of God through Christ in the Gospel. In it the barriers were down, and in mutual trust and forgiveness men learned the meaning of the divine love. It was something

²Bevan, "Christianity," p. 47.

unprecedented and unique; no fortunate accident of history, but the work of God whose will for the world—to call men into fellowship with Himself through Christ and thereby with one another—was being revealed and fulfilled. It was the divine will coming true, on earth as it is in heaven.”

Shailer Mathews says: “A Church is a group through which divine influence can be expressed through a social agency. While no aspect of human life can be altogether divorced from the influence of its cosmic environment, those divine influences which make for the development of personal value not only require but are made more dynamic through a social medium whose function is to assist that mediation. A religion that seeks only solitary religious experience lacks those divine impulses which are conditioned through groups. The Church is more than an accidental element in the development of personal values. It is a social medium through which God operates a social process as well as individual experience.”

Let us gather the threads of thought at this point—Christianity is the only great movement today which has a large body of people professing faith in the ideal, but not in the movement designed to give concrete reality to those purposes. Secondly, such an attitude is entirely contrary to the spirit of primitive Christianity. Thirdly, such a position is sociologically untenable.

Now, perhaps a clearer thought about the nature of the Church would help to restore faith in it. Richard Niebuhr says that opponents of the Church “criticize the Church by reference to some standard which is not the Church’s, but that of civilization or of the world. Apparently they require the Church to engage in a program of salvation which is not of a piece with the Church’s gospel.

They demand that it become a savior, *while the Church has always known that it is not a savior, but the company of those who have found a savior.*" "The question of the Church," he says, "seen from the inside, is not how it can measure up to the expectations of society nor what it must do to become a savior of civilization, but rather how it can be true to itself: that is, to its Head. What must it do to be saved?"

This great concern with the question—"What must I do to be saved?" grows not out of selfishness, but from the discovery that in the face of modern problems, the Church "has sought within itself for the wisdom and the power with which to give aid, and has discovered its impotence." The Church not only calls the world to repentance, but itself must stand in repentance before the same altar. The difference between the Church and the world is simply this—the Church is made up of sinners who know they are sinners, and the world is made up of sinners who do not know they are sinners.

I agree with Rienhold Niebuhr that "there is no necessity of believing in an historic fall of man to believe in the fact of human sin. The fact of sin emerges when God is known. If man judges himself only in the light of the evolutionary process in pre-human and human history, he is inclined to maintain moral complacency. It is through the knowledge of God that he judges himself not in the light of his past, but in the light of his ideals, and correctly interprets his disloyalties to his own highest visions as disobedience against God."

The Church has sinned grievously, and is not sure just how it will escape sinning again in a similar crisis. Need I defend this thesis? I believe not, for your ethical sensitiveness is such that you will

recognize the self-evidence of the position. The cry of the Church, "What must we do to be saved?" is no self-centered thing at all, but an earnest desire not only to be cleansed from evil motives, but to be delivered from doing evil with good motives.

The Church stands in the position of John the Baptist who realized the inadequacy of his spiritual resources and pointed to Jesus with the words, "Behold the Lamb of God."

We recall the words of H. G. Wells, "Religion cannot be organized. The Church, with its sacraments and sacerdotalism, is the disease of Christi-

¹"A Traffic In Knowledge," p. 64.
anity. Even such organization as is implied by a creed is to be avoided, for all living faith coagulates as you phrase it. Organization for worship, also, is of little manifest good. God deals only with the individual, for the individual's surrender."

Perhaps this sounds like Whitehead's dictum that "religion is what man does with his solitariness." But the very first thing that man does with his solitariness is to discover that he is not solitary. As soon as he cries out, "My Father," he must also look out and call "My Brother." And soon he will hear Jesus' words, "Where two or three are gathered together." And even if one accepts at face value Mr. Wells' statement, may it not be that the influence of the group is one of God's means of dealing with the individual?

Is not Mr. Wells himself a member of the Socialist Party which tries to make an idealism real in society? Plato said some splendid things about labor, but the British labor party had to appear on the historical scene to give effectiveness to ideas that were inert without the Creative effectiveness of organization. Edward Shillito sees more clearly than Wells the nature of the Church: "The Church is a fellowship within the larger fellowship of the

nation. It is a society which is called to serve as a model and promise of the day when a Christian order shall be established over the range of human life. It should reveal to the world how a company of men and women may share knowledge and ideas; how they may have the very spirit of joy and hilarity which springs up in hearts where Christ dwells; how they may differ and still remain friends; how they may walk in love, and carry with them the spirit of love into all the ranges of their lives. The Church is called to be a kind of first-fruits of the society that is to be."

No one would call Dick Shepherd of "The Impatience of a Parson" fame lacking in adventure. He says, "I am myself identified with political ideals and ideas that are anathema to conservatively minded people, and I wish to see men of my profession in the van of every wise scheme for social betterment. Yet I do not believe that the Church is called into the world for Social reform, but to set an example within the world of how a Society can corporately express values that are expected of the individual Christian. I should wish the Church to become the Body of Christ in practice and not merely in a phrase, in that it displays in its own life, as well as in the lives of its members, those spiritual values which Christ not merely assigned to the Father-God, but lived out in His own person."

It is the purpose of the Church, then, not to align itself with any political party or program of reform, but to criticize every program, which falls short in the light of God, and to strive in its own order to live out the Gospel of Love, and corporately to reveal love in action. The Church not only must have a philosophy of its nature and purpose, but also of its history. Modern scholarship such as that

presented in Canon Streeter presents a clear case of the position that there was no single form of Church order in N. T. days. We Disciples of Christ pride ourselves on being a N. T. Church. I assume that none of us belongs to "those unfortunates," referred to by Canon Streeter, "to whom it is no satisfaction to be right unless they can thereby put others in the wrong." The Church created forms of Church organization appropriate to the needs of the time and place. That form of Church order is Apostolic which makes possible the permeation of society with the ideals of Jesus.

Paul Tillich calls that group outside the organized Church who possess the experience "of the finite character of human existence; the quest for the eternal and unconditioned, an absolute devotion to justice and love; a hope that is more than any Utopia; an appreciation of Christian values; and a most delicate apprehension of the ideological misuse of Christianity in the Church and State," the latent Church. Yet this wise man continues, "the last few years have shown that only the organized Church is able to carry on the struggle against the pagan attacks upon Christianity. The latent Church has neither the religious nor the organized weapons necessary in this struggle."

My contention is this: every man who believes in Christianity ought either to join a Church or start one. As a matter of fact, as long as he does not join one he is already constituting himself a Church with one member—himself.

We ought to get close-up and intimate views of Oxford and Edinburgh at Columbus, when we hear Willett, Morrison, Garrison, Kincheloe, Shelton, Jones, Lunger, Brown, and other Disciples tell their impressions. This alone will be worth the trip to Columbus and will be a rewarding feature of membership in the Institute.

The Church and the Economic Class Struggle

Henry C. Taylor, Chicago

Director of the Farm Foundation

The recognition that the Church is a social institution and that the religion of Jesus has to do first of all with the proper adjustment of the individual to his environing world and with the proper adjustment of inter-group relations has been the most important phase of the Reformation which Luther started on the 1st of November, 1517. This new phase of the Reformation has brought the Church and the ministry in vital contact with the complex economic problems of modern life as well as with the other human relations. During the past fifty years, while the Church has gradually re-focused its attention upon human relations, the science of economics has been developed in this country. Today, the minister and the economist are both facing the problem of securing justice in the distribution of the proceeds of economic activity. Perhaps the minister is more interested in the question from an ethical than from an economic point of view, but the economist also views the subject from an ethical point of view. The economist may view the subject of efficiency in production almost wholly from the standpoint of organizing the instrumentalities of production in the most efficient manner, but when he turns to the problems of distribution, he is without a goal unless he has set up for himself or accepted from others some ethical standards. Is the Church to be depended upon to provide the ethical standards to be used in readjusting our economic institutions, or will these standards be worked out jointly? In

either case, the minister and the economist will have much in common in the years immediately ahead.

These are days dominated by class struggle. Each group has its separate point of view, its own bundle of emotions, and its own goals. The goals of the various groups are inconsistent with each other. Is it the function of the minister and the economist to join forces with one of the groups—let us say with the group which is looked upon as having the relatively more righteous cause? Economists have, in a large measure, aligned themselves with the various groups. We have business economists, labor economists and agricultural economists. Have the ministers likewise aligned themselves? The need of the day is not for more recruits to enter the groupistic conflict; the need is for national or social statesmanship. The need is for men who can plan a relatively free economy, definitely organized with a view to efficiency in production and justice in distribution, with a government, conducted by statesmen, serving as umpire. I can best present the concrete aspects of this problem to you by approaching it from the standpoint of the farmer's economic problem.

Prices are central in the farmer's economic problem. The farmer's interest is not limited to the prices received for what he sells. The prices he pays for what he buys are equally important. The major problem is one of price ratios rather than one of price levels. The foremost question, therefore, relates to ways and means of maintaining fair price ratios, or in other words, how to obtain justice in the inter-occupational distribution of incomes.

The classical economists believed that with freedom of enterprise, competition would establish prices fair to both producers and consumers. But

the extensive development of the power to limit competition and thus influence prices demonstrated that competition could not always be depended upon to insure fair prices. This led to the imposing of restrictions upon freedom of enterprise. The Sherman Anti-trust Law, the Federal Trade Commission, and the Interstate Commerce Commission embodied major pre-war efforts of the United States to maintain fair competition and thus eliminate the monopoly element in prices.

During the first decade of the 20th century, the agricultural economists of the United States assumed that competition, supplemented by Government control of monopolies, could be counted upon to provide fair prices. Their attention was directed almost wholly to the problems of efficiency in production. Their studies included the economical size of farms, the right combination of enterprises with a view to maximum economy in the utilization of labor and equipment, questions pertaining to the relation of landlord and tenant, and the means of acquiring land ownership on the part of farmers through savings from their profits and the use of credit facilities.

During the second decade of the present century, the focal center of interest of the agricultural economist was shifted to the problems of agricultural marketing. Farmers had come to believe that the benefits resulting from increasing efficiency in production were being absorbed by the middlemen. Government regulation of railways and marketing facilities were urged. Cooperation was advocated as a means of reducing the middlemen charges in buying as well as in selling. Even for a few years after the World War, cooperation was looked upon by popular leaders as the method to be followed in securing fair prices for the staple farm products such as wheat, cotton and tobacco. But

the agricultural economists had, by 1923, come to realize that the major difficulty was arising not so much from excessive middlemen charges, as from the high prices paid for the things the farmers had to buy.

Following the depression of 1921, the price ratios of the products of various occupational or industrial groups were thrown markedly out of line with the price ratios of the pre-war period. Industrial prices quite generally remained relatively inflexible and high, while the prices of farm products fell to low levels. The high degree of inflexibility of the prices of industrial products was in part due to a relaxation of the efforts of the Department of Justice and the Federal Trade Commission to maintain competitive conditions among producers, but even more important was the development of *institutes*, the function of which was to bring together the leaders in each line of production for the promotion of their common interests. These institutes wielded profound influence during the period from 1921 to 1929 in reducing price competition in a very large number of lines of production. It was the protective tariff, of course, which provided a safe national setting for the monopolistic action propagated by the institutes.

Organized labor was likewise successful during the decade following the World War in maintaining advancing wage rates. To one European observer, it appeared that the Government had nodded to industrial management and implied by the nod that so long as industrial management kept labor happy, nothing would be said about the method used by industry in maintaining prices. The immigration laws provided a safe national setting for organized labor.

On the other hand, the major staples of agriculture were still produced for the foreign as well

as for the domestic market, and benefited neither by the protective tariff nor the immigration law or by comprehensive concerted action. The prices of the things farmers sell continued to be determined by free competition, while the prices of the things they bought were more and more controlled by the producers. The farmers were at a distinct disadvantage. With the great industrial and commercial prosperity from 1922 to 1929, it was difficult for the city people and city economists to believe that anything could be wrong with farm incomes. Even if they did note the price discrepancies, the fact made no appeal to their emotions. It was this problem of price discrepancies that led to the agrarian movement for price control of farm products which, in the form of the McNary-Haugen Bill, the Export Debenture Scheme, and the Domestic Allotment Plan, had for its purpose the restoration of price ratios and the re-establishment of parity incomes for farmers. Thus, a definite class struggle had been generated.

The Federal Farm Board, established in 1929, was the first response to this demand of the farmers. With a change in administration in 1933, the Government did not reverse the trend and turn back to the enforcement of the old competitive system, but rather put on full steam ahead to consolidate through the NRA all that had been gained clandestinely, and otherwise, by both labor and capital through price and wage control. The New Deal recognized, however, that under these conditions, agriculture could not be left on an open competitive basis, and undertook, by the development of the AAA, to render a service to farmers comparable to that which other occupational groups were enjoying. The NRA and the AAA have been declared unconstitutional and we are again where we may ask ourselves whether the best interests of a

people can be served by returning to the competitive regime with adequate safeguards, or by venturing forth in some new effort to develop an economic system which will not depend upon the competitive principle in the determination of wages and prices.

One thing of basic importance in the future system is the ratio at which the products of the various occupations are exchanged. Many economic thinkers appear to see nothing beyond the adjustment of the conflicting interests involved in the distribution of the factory sales price of a specific product among the labor, capital and management of that enterprise. The fact that the price of the particular good should have a just relation to the prices of other kinds of goods produced by other people has been too largely overlooked.

The limitation of competition as a factor in the price policies of many industries has rightly been pointed out by economists as working a hardship upon those employed in the free competitive fields of production, but enough attention has not been given to the wages factor in the inflexibility of industrial prices. Wages represent more than 70 per cent of costs in industry and commerce. The present wage policy of the leaders of organized labor is unsocial,—it not only fails to recognize the interests of consumers, but fails to recognize the best interests of labor as a whole. An inflexible, abnormally high wage rate throughout a given industry makes it impossible to regulate the management of enterprises in that industry in a manner to insure prices which are fair from an inter-occupational point of view. Insofar as the abnormal wage is a common factor in the costs of all the competitors, the extra wages can be added to price of the product regardless of whether the industry has any other monopoly element than that possessed by

labor. It is obvious, therefore, that negotiations between industrially organized labor and the management of the specific enterprise in that industry cannot be expected to result in socially just wages and prices. Furthermore, the effect of high prices may be to restrict sales and thus limit the employment of labor. In the period prior to 1929, a rising wage scale was accompanied by increasing unemployment. This was called "technological unemployment," but the question may well be asked if the real cause was not the limitations of the number of workers in given fields as a means of advancing wage rates.

An uncontrolled labor monopoly in a given industry can be even more damaging than an uncontrolled industrial monopoly. It is as consumer that the farmer loses out because of the limitation of competition in the production of things which he buys. He may be a loser also because of the limitation of competition on the part of transportation and other marketing agencies which handle his products as they pass from the farm to the consumer. The farmer is seeking new legislation to insure a parity income. He is now confronted with the question whether to ask for a return to the competitive system and insist on such control of marketing agencies, industry and labor as will insure fair prices for goods and services, or to continue the class struggle for limitation of production with the hope of matching the high prices which he must pay with equally high prices for the things he sells.

Obviously, the general welfare cannot be promoted by a race to limit the output in all lines of production. The thing that is needed instead of a balanced limitation of production is a plan which will equally stimulate all lines of production and

lead to a balanced abundance instead of balanced scarcity. *This would imply free entry of capital and labor into all lines of production. It would also require a watchful public eye and an active public hand* that would assure society that each occupational group is making its full contribution of economic goods and services on a fair basis of exchange.

If the competitive system is to be abandoned and the producers of each article of commerce are to be free to organize and stabilize the whole industry, limits to price lifting will obviously have to be established. The Agricultural Adjustment legislation of 1933 placed a restriction upon what might be done to enhance agricultural prices. Parity prices were to be the goal and the limit. In 1936, "parity price" was changed to parity income. Is it not possible that the placing of similar restrictions upon the price raising activity of organized capital, and upon the wage lifting power of organized labor might be a means of approaching economic justice in the inter-occupational price and wage ratios?

It is not my purpose to enlist your backing for the farm program, but rather to show how the farmer has been drawn into the vicious class struggle over the inter-occupational distribution of incomes. Furthermore, I wish to emphasize that the Church can serve no good purpose by joining either capital or labor in this class conflict. The function of the Church is, rather, to promulgate those social-ethical ideals which give a sound basis for a statesmanlike approach in setting up the meets and bounds of an economic order in which freedom may attain that maximum which is consistent with justice.

The Church has much to contribute, but its greatest contribution will not come from urging

more democracy in industry, nor in condemning benevolent paternalism in industry simply because it is paternalistic. The wide range in the ability of men must be taken into account. This sets limits to democracy in industry. The greatest contribution of the Church will come rather by stressing at all times the basic necessity of the cardinal virtues in the every day life of a people. Honesty, industry and thrift, enlightened by intelligence and guided by a common sense of justice, will make any economic order work pretty well. Without these virtues, no economic order can succeed. It may not be because the Church has failed to function, but the common desire to get more and give less has come increasingly into the foreground. It is certainly out of harmony with the Golden Rule. The opposite idea of contributing all you can and appropriating to your own use no more than you require to maintain your social efficiency would, if generally practiced, yield the abundant life for all. Would not this condition prevail if the idea of stewardship were accepted by all? The idea of stewardship has too generally been thought of in connection with property only. It needs to be applied to talents of all kinds and to time. It applies to the laborer as truly as to the capitalist. When farmers, laborers, managers, capitalists and statesmen are led by the Church to accept the stewardship view of life, the vicious elements in the class struggle will disappear and an economic order with relatively simple controls will suffice.

Irvin Lunger has enjoyed a wonderful year as the holder of a traveling fellowship in the Disciples Divinity House and will soon return to the University of Chicago to complete work for the Ph.D. degree. He has been made a Fellow in the Divinity School for this year.

Beyond Humanism, A Review

Raymond Morgan, Evanston, Illinois

"Beyond Humanism," by Professor Charles Hartshorne of the University of Chicago, is an able presentation of one interpretation of the "new theism" usually associated with the name of A. N. Whitehead. Dr. Hartshorne plans to publish a companion volume under the title "The Vision of God," in which he will set forth the main outlines of what he understands the new theism to be.

The first part of "Beyond Humanism" is a critique of the philosophy of humanism. He finds humanism inadequate in that it does not fulfill human needs. The second part of the book is a constructive statement of a philosophy which the author considers adequate to meet those needs. The criticism of humanism is for me the most delightful portion of the book, and I think it the most rewarding for the average clergyman. It is not an unreasoned polemic as most religiously motivated criticisms of humanism have been. It is a serious consideration of the views of representative humanistic philosophers in so far as they have attempted to give us answers to the more basic cosmic questions.

It is worth noticing that the names of Haydon, Otto, and the Unitarian humanists do not appear in the volume. The humanists he examines are Dewey, Santayana, Russell, G. E. Moore, Marx, and Freud. It is the philosophical basis of humanism he examines and finds wanting rather than the details of the systems developed by religious enthusiasts who have given up their belief in the orthodox God. In like manner, the names of theologians and

philosophers of religion like Wieman and Ames who have worked for a naturalistic theism are never mentioned by Hartshorne, though he does have a kind word to say for modern theologians in general.

His case against humanism begins with an examination of humanism as a disintegrative factor in modern life. "A unified person," he says, "is a synthesis of knowledge and love." This synthesis is inhibited by humanism for the humanist is limited to humanity and the nearer animals as objects of love. "The humanist must *know* all the principal parts of nature, but he can literally *love* only his fellows and the animals . . ." By love Hartshorne means sympathetic indentification with, living the life of, another sentient or rational being. The great men of science, he thinks, have loved nature "in that explicit fashion which involves the imputation of feelings or thoughts to the object loved," and cites Darwin as an outstanding example. But humanism not only fails to integrate knowledge and love, there is also a lack of integration within knowledge. Because God is not only nature as lovable; God is nature as infinitely intelligible. "Therefore to say that Nature is godless is to say that nature is not basically intelligible." Or again, "To say God is not, is to say that the intelligible unity of the world is slight, not simply for our understanding, but in itself."

In the third place, humanism is unable to integrate love. "It cannot really solve the ethical and social problem." A theistic morality, says Hartshorne, adds to the social nature of man "as complement and means of perspective, the social nature of existence in general; to the apparently temporary life of man it adds the eternal life which is eternally creative of lesser life. It is not true,"

he says, "that this addition throws no light on human goodness, for in infinite extension all the categories meet and illumine one another as they do not in the finite. Thus in man is goodness and there is power . . . but when we conceive power on a cosmic scale we find that only love in the highest degree can fulfill the requirements. Similarly with cosmic knowledge; it can only be cosmic love." (p. 25)

Lack of unity in human life leads to tragic results, both individual and social, and Hartshorne implies that humanism contributes to many of our present ills. The revival of cruelty as in Russia, Germany, and Italy is cited as an instance of widespread social disintegration. The alternative to a theistic religion is the worship of something human, and in modern society that is almost certain to be the political state. Our author goes so far as to say that the fact that fascism arose in Catholic Italy and has reached its present extremity in Germany (where there never was a true reformation) is due to the humanistic bias of Roman Catholicism. (p. 34) By separating man from nature, and God from both man and nature, you place man in the center of things and make God his deliverer and nature the mere machinery for the drama of salvation. The real solution of the problem of the integration of human life, says our author, "is to see the universal community as the body of God, the integrating spirit of the world members. . . . Refuse men the worship of God and they fall back upon egoism or state worship." This I believe to be profoundly true.

In his criticism of Dewey's philosophy of religion our author reaches the heart of his discussion. For he regards Dewey as one who has almost seen the light of the new theism but has turned away therefrom. The great difference which

Hartshorne finds between Dewey and other humanists is that Dewey does not commit the error of supernaturalism: that of separating man from nature. But he thinks that Dewey in common with other humanists refuses to meet the arguments of the new theism on the new ground which it occupies. Arguments supposedly applicable to it are advanced which can logically be advanced only against traditional theologies. Harshorne agrees with Dewey in rejecting the supernatural God and yet holds that there must be in nature "a being, not only higher than others, but in some respects the highest possible, the supreme or maximum being, supreme in temporal endurance and in power to embrace within itself the content and value of other beings." This supreme being, according to our author, is nature itself, "taken not distributively, but as an integrated individual." (p. 57)

II

Passing without comment our author's valuable criticism of other philosophical humanists and the humanisms of Marx and Freud, we come to the second section of the book in which the author sets forth the fundamentals of his constructive approach to the problems which humanism fails to solve. I wish briefly to outline three of these basic elements of his presentation.

(1) *The Cosmic Variables*. Hartshorne maintains that all things, in so far as they are individuals rather than aggregates, fall upon a single scale of being, running from the least particle of inorganic matter to the universe itself. There are certain properties which entities higher in this scale possess in greater degree than those lower in it. These common properties he calls the cosmic variables, and mentions cognition, feeling, and volition. These psychological categories are the only vari-

ables which extend over the whole scale of being.

(2) *The Compound Individual*. The idea of the compound individual is basic to Hartshorne's thinking. This is the view, common to all types of integrationism, which holds that an individual may be made up of other individuals. There is a distinction to be made, however, between compound individuals (such as a man) and mere aggregates (as a stone) or colonies of individuals (as a plant). The universe is the greatest of all compound individuals, for Hartshorne.

(3) *Organic Sympathy* is declared by Hartshorne to be the correct solution to six major problems of philosophy: the mind-body problem, the subject-object problem, the problem of the causal order, the problem of time, the nature of individuality, and the way in which one mind knows another mind. Organic sympathy is the principle of panpsychism applied to theory of knowledge. Only minds can know minds. The stimulation of our organs of sense is the stimulation of the individual cells of these organs, and the minds which these cells and organs possess act upon the far more elaborate human mind by means of organic sympathy. All this, of course, is a gross over-simplification of our author's account in the present volume which is a condensed version of his "Philosophy and Psychology of Sensation," to which I refer those interested in this aspect of his view.

Questions

Many questions arise in the mind of the thoughtful reader of this book. (1) Does not the author set for himself too great a task in attempting to dispose of Freud, Marx, Dewey, Santayana, Russell, Carnap, Hartmann, G. E. Moore, and a few others; and at the same time attempting to present a synthesis of science, philosophy, and the-

ology designed to displace all others; and also attempting to solve all of the major problems of philosophy and theology at one great stroke? It seems to me he does.

(2) Does he not mistake assertion for argument, to say nothing about evidence and proof? I think he does. There is in this book a frequent use of that vicious type of "pragmatism" to which most theologizing is heir,—the "pragmatism" to which most theologizing is heir—the "pragmatism" which asserts the truth of something which if true would satisfy man's deepest needs. Man needs, says Hartshorne, a guarantor of his values; the universe conceived as an eternal organism meets that need; therefore, the universe is an eternal organism. No one can refute the claim. Accepting it as true explains the age-old riddles of philosophy; therefore it is true. That seems to me to be about the way the argument runs, though of course it is not stated quite as concisely as this!

(3) Does our author not rest his case for naturalistic theism upon the acceptance of pan-psychism and the theory that the universe is an organism? Yes, he does, and unfairly. A naturalistic theism has been presented, at least in outline, by Whitehead without insistence upon either of these theories. Wieman has developed such a theism with the denial of both of them. Hartshorne has identified naturalistic theism with his own variety of it, a common mistake among theologians and philosophers.

Conclusion

There is a crying need for thinkers in religion to go far beyond humanism, and Professor Hartshorne has done admirable service in pointing to the limitations which must be overcome by the philosophy and theology of the future. But I be-

lieve he is a little premature in his confidence that he has found in pan-psychism and cosmic theism the correct answers to the riddles of existence. His criticism of humanism I heartily accept; his presentation of a more adequate view I hesitate to accept as little more than a philosopher's dream. The great merit of the book is its insistence upon the inadequacy of supernaturalism and of humanism and upon the necessity for a theistic naturalism possessing the strength of both without the weaknesses of either. "Beyond Humanism" is a contribution to that better view.

The Value of Theological Training in Preaching

John Cyrus, Milwaukee, Wisconsin

Recently I had the depressing experience of listening to two ministers deploring the contemporary emphasis on academic training for preachers. My sense of depression was not lessened by the fact that one was the retiring president of the ministerial association, the other the newly elected president, and that I faced the prospect of having to serve that same organization as secretary for the coming year as a result of not having been present at a meeting when the election was held. (I have since learned that is the way they always elect their secretaries, whose job it is to extort dues from poverty stricken ministers, and record all their dry business procedures and long announcements.) I mention this because the subject suggests to me in addition to personal testimonials in praise of higher training in theology that there lurks in unsuspected places still some such suspicion of theological training as these ministers expressed. I am

compelled to dwell on this point somewhat because I recall in connection with the general subject the correspondence of some men leaving the pleasant atmosphere of critical and slightly profane contemplation of Divinity School walls,—correspondence dealing with their early reactions to the problems of practical work in the ministry. Occasionally that correspondence would contain such a disconcerting remark as this: "You have to forget a lot of that stuff out here," "stuff" referring to their training. By way of preface to my observations, to all such remarks I want to utter an "everlasting Nay." And to add that in my opinion the minister forgets this *stuff* to the peril of his ministry. For what is the equipment of the minister if not the resultant of a clash between his own insights into the problems of the nature of religion and its cultivation and the wealth of such insights which training offers him? If his experience with theological training amounts to no more than a kind of indexed reserve of ideas that can be discarded at will, he has not been trained.

This seems to me especially important in view of my own experience of the increasing difficulty of preaching. Not that it is difficult to find something to talk about. Quite the contrary. On the one hand I encounter an increasing overwhelming pressure of unorganized experience and material for preaching; on the other, the increasingly seductive voice to preach, to give that unorganized material an intelligible and beautiful and purposive pattern. Quite often the increasing pressure of one's experience, plus the increasing pressure of the impulse to preach, ends in an increasing frustration of one's actual effort. This constitutes for me the increasing difficulty of preaching and implies that there is no such thing as enough training, and no

such thing as a point at which one can afford to think that training is ended.

I cannot cite from my experience thus far in support of the value of theological training instances of people coming to me with the tale of how I have saved their faith. My first incipient heresy trial was unanimously "scotched" just recently. But one never knows, I suppose, whether this means that his supporters have thoroughly understood and approved him or that his opposition alone has understood and disapproved him. What I have to say, therefore, about the value of theological training is not in terms of actual results, but in terms of what I feel to be its values and in terms of how I seek to use it. I find it convenient to organize my observations around a few problem points in religious thought.

The first of these focal points is the problem of authority. This theoretical problem bears upon the practical problem of the eternal conflict between conservative and liberal points of view in religious thought. I am inclined by certain conclusions toward which liberal thought takes me, to preach open and fiery revolt against conservative and fundamentalist orthodoxy. But my training has resulted in the general position that there is no such thing as an absolute authority in the sense in which it has been held in the past. My skepticism of dogmatic assertions must extend therefore to my own positions as well. I know further from my training that the belief in an absolute authority returns certain important emotional satisfactions which cannot be lightly trifled with. By regarding authority, then, as the serious suggestion of the past I have some chance of avoiding the profanity and sacrilege of riding rough shod over points of view for which I feel distaste, and also some chance of protecting my own integrity from the loss of values

which they may contain. The concept of the crystallization of ideas has been helpful in this regard. In the heat of debate or disagreement authoritative ideas are likely to be regarded as fabrications out of thin air, positions without a leg to stand on. But I know from my training that they are end points of a long process of social and personal experience, and that this process is almost more important than the authoritative ideas themselves. The first value of theological training, therefore, of which I am aware is this point of view toward authority as the serious suggestion of the past.

The second of these focal points is the problem, or area of problems of the soul. This theoretical problem bears on the practical problems of preaching the social gospel and enriching and assisting the development of personality. The social, or sociological, conception of the soul is the great value here. Added to the ordinary conception of the soul as the core of one's being, it issues in a conception which has preaching value for me as the extent of one's hold upon life. On this basis I prefer, unlike Amos and his contemporaries, to leave God out of sermons on social issues until the conclusion is reached. I believe the humanistic path of brotherhood is better than the theological detour for several reasons. It avoids the element of coercion which the theological angle is always likely to inject, and it lessens the danger of insulting the pious plutocrat's cherished concept of God. Because the meaning of the word God is so up in the air and generally weak, it keeps one closer to the realm of common sense. Further because of the general confusion over the meaning of God, and because in our day, unlike Amos's in this respect, thought is specialized in separate thought streams, religious, scientific, legal, economic, political, social, I believe that preaching on social issues from the theological

angle tends to perpetuate rather than bridge the division between a personal and social gospel. We are incapable of regarding life and its problems as 'all of a piece', and to assume a synthesis between the personal and social areas, which it seems to me the word God implies, is to be premature.

Likewise in the realm of personal problems. The minister seeks to lead personality not only toward social adjustment, but toward cosmic adjustment as well. But I am afraid that the word God has no reliable healing power just now for an intelligent person, by which I mean a person thoroughly aware of the confusion of modern life. In approaching both these problem areas from the basis of a definition of the soul as the extent of one's hold upon life I feel myself to be on firmer, and more effective and concrete ground.

The third focal point is the problem of God. I do not mean to imply by the discussion of the foregoing point that my theological training has resulted in my being unable to preach about God. On the contrary. It has, I think, helped deliver me from the conventional categories of theological thinking (without missing their intellectual disciplinary values, I hope) which must always end for me in logical dilemmas instead of God. My understanding of the nature of religion leads me toward an appreciation of the meaning of the word God as a consummatory point, or culmination of religious experience. Like a keystone it can't be put in place without scaffolding, but when it is at last set and the scaffolding removed, it gives strength, stability, and final beauty to the arch of life. Just now the social scene does not provide the scaffolding and preaching, it seems to me, must be concerned with exploring, with the aid of an understanding of Jesus and less familiar God-revealers,—with exploring and tasting modern life for the possibilities of worship.

That makes preaching about God not only possible, but exciting.

The fourth focal point is the problem of the emotional content and satisfactions of liberal preaching. This underlies and runs through all the others. A minimum definition of preaching from the standpoint of this problem would be putting words into people that have a healthy regulative emotional and ideological significance. Now the commonest criticism of theological training is, of course, that it sterilizes preaching of emotional power. But anyone who understands the ends of theological training knows that it aims toward an intelligent and disciplined emotional expression of religion in contrast to the sawed-off shotgun blasts of revivalism. And to that end training offers a number of things. First and last it offers an education in taste for the qualities of religious expression. It has acquainted me with a number of orderly suggestions as to the fundamental needs of man like W. I. Thomas' four wishes. It gives me some understanding of the complex involved in transferring emotional ties from old to new symbolic words. It certainly enriches one's appreciation of the social breadth, and the racial and personal depth of religious emotion both in terms of history and in such terms as sublimation, the celebration of successes, and beating frustration.

To have some understanding of the emotional content of religion is not, of course, to be able to give preaching emotional power. But theological training gives one an idea of how religions are built, the length of the process of their building, and how and in what situations their special words carry emotional power. It becomes plain then why in a period of deep change in religion the vocabulary of its leaders must necessarily be filled with words

which do not yet carry emotional power for laymen whose understanding of religion is not as thoroughly cultivated as theirs. It demands time and a tremendous price in applied imagination to give a new preaching vocabulary emotional depth for congregations. My training, therefore, has taught me to have little patience for other trained ministers who lament nostalgically that liberal religion lacks a certain something which some seek to find in a piety unfitted to it; to understand why the general emotional response to liberal preaching is limited, or shallow, or fickle; and to be impatient myself to communicate it completely and effectively from the pulpit as it deserves to be. It involves processes of emotional transfers and emotional re-education and better preaching technique, but I am convinced both by training and a little practice that if liberal religion does not carry emotional appeal, it is not because of the nature of liberal religion, but because of the time and the minister.

Since the fiscal year of the Institute begins July first, the new volume of the SCROLL dates from September, and therefore this is the first number of the thirty-fifth volume. Because this numbering has not always been adhered to some confusion may arise for those who wish to keep them in order and have the volumes bound.

Mr. A. T. DeGroot, Kalamazoo, Michigan, is the new Secretary-Treasurer. He has had experience in such work and will handle the books efficiently. We hope he will hold this office a long time for the effective operation of such an organization depends more upon the Secretary than upon any other officer.

All dues for the year are now payable and the dues have been put back to the old amount of two dollars. A few members have been making up

deficits for several years it is hoped such deficits may be avoided in the future. Some more drastic policy will have to be enforced in the future. It is too bad that a nice body of educated gentlemen should neglect payments for so important a cause as the Institute!

There should be many new members added to the Institute this year. There will be a good opportunity at Columbus in October to introduce new men to the Institute and make them realize better the character of the organization. There will be a special room for the Institute in the Deshler-Wallick Hotel and some one will be there through the day as well as the evening to meet members and friends.

The proceedings of the Oxford and Edinburgh Conferences will continue for a long time to set problems for thought and discussion concerning religious problems. Every well informed Disciple will have occasion to realize that our inheritance and temper make us critical of the majority opinions of these Conferences. They are mostly in the style and mood of the old theological traditions. The Disciples have a nineteenth century cast of mind and their position is more in keeping with modern scientific thought and practical Christianity. In this situation the contrasts between the old and the newer ideas become clear and crucial. It is a good time to take stock of ourselves and write the results into the record. The question is what has the nineteenth century to say to the views of the sixteenth century?

Sterling Brown did a good thing for himself and set an example which many young men should follow, when he went abroad this summer. He was appointed a delegate to the convention of Rotarians in Nice, Italy, and afterwards made a bicycle tour in Europe and visited the Oxford Conference. An experience like that, taken at the right time, remains a treasure for life.

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Editorial Notes

These lines are written at Pentwater, Michigan. There is always an autumn sadness in the last days of a vacation here, but there are also compensations. The air is crisp and cold. The Lake is raging. The pines are sighing. The dunes promise to wait for our return.

George A. Campbell left two days ago. He is a new man after his operation and weighs himself every time he meets scales and has a penny in his pocket. Dr. Willett is here this week. Although abroad all summer attending the great conferences, he could not settle down to work until he had a week here. He and Mrs. Willett are in excellent health. Dr. C. C. Morrison and his wife visited Dr. and Mrs. H. T. Morrison here ten days ago.

The papers in this issue are further evidence of the high quality of the annual program of the Institute in July. They will be read with keen interest. Other papers of this excellent meeting will appear next month. Professor Ralph Nelson's paper on "Restoring the Faith" has already appeared in the *Christian Standard* of July 10. C. G. Kindred was present at the Institute when this paper was read. Contributions by Monroe G. Schuster, Doyle Mullen and Professor Pyatt are yet to be printed, delayed by our limited space.

It has been noted that the annual meeting this year was marked by the absence of many of our "veterans" who were at Oxford and Edinburgh. But an equally notable fact was the large attendance, about one hundred, including many younger men who have caught the spirit of the Institute and will carry on. The program was of higher grade

and more carefully prepared than usual as the published papers show.

A large company of our members will go to Columbus for the Convention the last of October. It is hoped that we can have meetings more largely for the members in the interest of acquaintance and more general discussion. Interested visitors and prospective members will of course be welcome but no public announcements are to be made of the meetings this year and it is hoped every one will understand the reasons and not renew the false reports of other days that we are an esoteric coterie or a secret society!

Professor Roy C. Flickinger, head of the Department of the Classical Languages in the State University of Iowa, continues to accumulate honors in the academic world. He is President of Phi Beta Kappa in his University and was a delegate to the Triennial Council recently in Atlanta, Georgia.

Impressions of the Campbell Institute

Hency C. Taylor, Ph.D., Chicago

The first forty years of the Campbell Institute rendered an important service to the brotherhood and to mankind. It provided the group method of bringing open minds, scholarship and sane common sense to the utilization of the results of higher criticism. The institute has helped to harvest the grain and free it from the weed seeds and the chaff. This has resulted well for the brotherhood and more than justifies the first forty years of the Institute—but what of the future?

The time has come for formulating new goals. Some members already see a new goal. The membership of the Institute as a body is thinking in a

scattered way of worthwhile things to do. The important thing at this juncture is for the group thinking of the Institute to be brought definitely to bear upon the question of the definite and unique purpose of the Institute during the fifth decade of its history. I believe it has a far larger function to perform in the next forty years. A work for which the past forty years has cleared the way. The next step is for the Institute to clarify its objective. This is not the task of one man but of the group as a whole. Can not the Scroll serve as the medium for a round-table discussion of this subject preliminary to the more formal taking up of the question by the assembled group at the next meeting of the Institute?

International Convention

Rev. H. B. McCormick, Cleveland, O.

In seeking to understand present-day trends in the International Convention of the Disciples of Christ, perhaps as good an approach as any will be to bring the International Convention to the bar of justice in an informal court proceeding. I shall, therefore, ask you to serve as a jury with the Disciple Brotherhood acting as accuser, and the International Convention as the accused. The judge conducting this informal hearing will first present the indictment, he will then ask the accused to take the witness chair while the accuser asks whatever questions he desires. Next the accuser will take the witness chair and give the accused his opportunity. The case will then be left to you for your consideration. With this understanding the court will now be in order, with the judge presenting the indictment.

Mr. International Convention of the Disciples of Christ, you are charged in this indictment with

eight counts: 1. You are charged with a tendency to drift. It is further charged that this has been the tendency from the time the first convention was organized in 1849 with Alexander Campbell as president. 2. It is charged that in all these years you have developed no method of gaining a well-considered cross-section of the opinions of our people. 3. It is charged that there is no adequate time for the presentation of our missionary, educational, benevolent, and other Brotherhood enterprises. 4. It is charged that there is no adequate time for the consideration of the great religious, social, economic, national, and international issues of our day. 5. It is charged that no adequate provision has been made for the conduct of our Brotherhood business and that vital issues involving our entire Brotherhood life receive hasty and ill-considered action. 6. It is charged that you employ only a part-time executive secretary, who is at the same time pastor of one of our larger churches. 7. It is charged that many important commissions are appointed to perform vital services for our Brotherhood, that outstanding leaders among our people are appointed to serve upon these commissions, but that no executive leadership is given to these commissions. 8. It is charged that no financial program has been set up for the undergirding of our convention. There are lesser charges, but these are the only ones included in the indictment. Mr. International Convention, will you please take the witness stand? Mr. Disciple Brotherhood, you are at liberty to proceed with your questions, covering the points of the indictment.

I. B. Mr. International Convention, may I make it clear at the outset that I realize that you have a long history of valued service, that you are now performing many needed services for our Brotherhood. This does not blind me to the fact that there is much room for improvement at many

vital points. It is to arrive at some conclusion as to what improvements are needed and possible that I proceed with the questioning on the points mentioned in the indictment. 1. It is charged in the indictment that your policy has been a policy of drifting, that from our first convention in 1849 to the present time this policy of drifting has continued. C. May I say in answer to that charge that it is only *partly* true. From time to time there have been changes in Convention procedure. B. Admitted, but is it not true that from the very beginning when the convention represented only a small group of churches, until now when the convention represents one of the major religious bodies, your method has been essentially that of a mass gathering? C. Yes, that is true. B. Is it not true that every time a proposal is made to deal with the structure and function of the Convention, some objection interposes so that no real progress is made? C. Yes, that has been true. B. Is it not true that a Commission on Structure and Function was appointed in 1933 at the International Convention in Pittsburgh, and that each year since that time this commission has reported, but that nothing has been accomplished to the present time? C. Yes, that is true. B. Do you see any possibility of any constructive change being made in our Convention set-up when this Commission on Structure and Function reports to the Convention at Columbus at the end of October this year? C. It is probable that no basic change will be made. B. Is it not, then true that as far as our Convention procedure is concerned the present tendency is to drift? C. Yes, it seems to be true.

2. B. Again it is charged in the indictment that you, Mr. Convention, have no well-considered plan for securing a cross-section of the mind of our Brotherhood. C. May I say as I did in answer to

your first charge that this charge is only partly true. The fact is, those who are vitally interested in our national and international program do attend the Convention. They do have an opportunity to present any resolution they desire to the Convention. They do have an opportunity to appear before the Committee to which their proposal is referred and to see that their proposal receives adequate consideration, and they do have an opportunity to call for discussion of their resolution on the floor of the Convention. B. Yes, I recognize that as a true statement, and yet any such procedure has to be on the definite initiative of some aggressive individual who will take the trouble to do all that you have indicated. Is it not true that as far as the Convention itself is concerned no adequate machinery has been set up for calling out the best thought of our Brotherhood life? C. Yes, it is true that the Convention itself has not set up a procedure for doing what your question suggested. B. Is it not true that on the Convention programs only a few speakers appear, and that no time is given for a discussion of the material which they present? C. Yes, that is true. B. If we examine the Convention programs for a period of years, shall we not discover that, to a considerable degree, the same speakers have appeared a number of times, whereas others of equal ability have had no opportunity to appear? C. Your question gives an over-emphasis to a condition which we try to correct. Year by year a sincere effort is made to include on our programs those who have not heretofore appeared. However, the number of speakers must be decidedly limited because of the press of time, and the great causes and issues which are presented on the platform seem so vital and important to those who have them in charge that they do not like to risk the cause or issue which they represent to someone whose ability to speak to a great gather-

ing is untried. The result is that they fall back on someone on whom they know they can depend to get results. You may be sure that there is no intentional favoritism.

3. B. But is it not true that as charged in the indictment in the present set-up even the workers in our missionary, educational, and benevolent enterprises have no adequate opportunity to present their work? For example, is it not true that able missionaries may work through an entire term of service in one of our great mission fields, and then come home and have only one minute on the Convention program? C. Yes, that is true, but it is due to pressure of time. Under the present set-up, if we gave one missionary more time, it would mean that others would have no opportunity to appear at all.

4. B. Again, it is charged that there is no adequate time for a presentation of the great issues, religious, social, economic, national, and international, of our day. C. Yes, that is true, but it is due again to the pressure of time. When we attempt to present our own causes and world issues in the same convention and at the same time to reserve, daily, a period for business, there is of course no adequate time for the presentation of these great issues. B. But is it not true also that these great issues, when presented, are presented in single addresses with no time for discussion so that we get the judgment and observations of one mind only, and that even if the matter presented were of such character that it ought to be sent out to our Brotherhood, the Convention makes no provision for sending out this material for study in our churches except as the material may appear in our church papers? C. Yes, that is true, but again it goes back to the question of time and expense.

5. B. Again, it is charged in the indictment

that no adequate provision has been made for the conduct of the business of our Brotherhood, that very often matters of policy which vitally affect our enterprises receive only hasty consideration and consequently are subject to ill-considered action? C. Yes, it is true. An attempt was made to correct this situation by setting up a Committee on Recommendations. This Committee on Recommendations meets during the Convention. It organizes itself into sub-committees. All resolutions presented to the Convention for consideration are referred to this Committee on Recommendations, which in turn submits the resolution to the proper subcommittee. The subcommittee acts, and reports to the Committee as a whole. The Committee on Recommendations then acts and its action is submitted to the Convention, where it can be approved, disapproved, or sent back for further consideration. B. I know all of that, but is it not true that this Committee on Recommendations is not organized until the Convention meets, that it does not have before it even the major issues which it is to consider until it is actually on the field during the Convention week? Is it not true that because of the press of business even the most important matters get scant consideration in this Committee on Recommendations and in the Convention itself? C. Yes, that is true. B. Is it not further true that those who are serving on the Committee on Recommendations for the first time find the procedure somewhat bewildering, with the result that their services are often of no great value the first year they serve? C. That is true. B. Would it not be possible to elect members to the Committee on Recommendations for a period of three years, one-third to be elected each year? In this case, would it not be possible for individuals or agencies having matters of moment to present to the Convention, to send their resolutions to the President of the Convention and through the Presi-

dent have these resolutions sent to the members of the Committee on Recommendations in advance of the meeting of the Convention so that the issues involved might have more mature consideration? C. Yes, that could be done. B. Would it not be advantageous to enlarge this Committee on Recommendations so that it would be more representative of our Brotherhood life? C. Yes, that could be worked out.

6. B. It is charged in the indictment that you have no full-time secretary, but are depending upon the fraction of time of a man who is acting as pastor of one of our stronger churches. C. Yes, that is true. B. Has this not resulted in making it necessary for an executive chairman to be appointed for the Program Committee of our Convention each year, so that each year we have a new executive chairman for this important committee? C. Yes, that is true. B. Has this failure to have the full-time secretary not scattered our work so that the work of transportation, the work of getting out the Year Book, the work of setting up our conventions, and countless other important matters have been scattered through various offices and left largely to volunteer workers? C. Yes, that is true. B. Is it not true that if all this work were brought together under a full-time executive secretary in one office that it could be carried on as economically as it is now and much more effectively? C. Yes, that is true.

7. B. It is charged in the indictment that you, Mr. Convention, set up important commissions, that you ask some of our busiest and strongest leaders to serve on these commissions, but do not give them executive leadership and do not give them financial underpinning. C. Yes, it is true. B. Is that one reason why the Commission on Structure and Function, which was appointed to study the entire life

of our Convention, has not been able to work as effectively as it might? C. I suppose that is one of the reasons. Of course, the President of the Convention does give leadership. B. That is true, but is it not also true that the President of the Convention has a full-time job either as a layman or as a minister, and is it not true also that most presidents are not familiar with the organized Brotherhood life to such a degree that they cannot give the leadership required? C. Yes, that is true.

8. B. Again, it is charged in the indictment that through all the years you have built no financial program for the Convention. C. Yes, that is true. B. Is it not true that when we appoint fraternal delegates to our English churches that we have to pass the hat to get the passage money for those delegates? C. Yes, that is true. B. Is it not true that in our relationship with other church bodies we have no means, except direct appeal to the churches, whereby we can finance our Brotherhood in these fraternal relationships? C. Yes, that is true. B. Can our Convention make any real progress unless it finds a way to underwrite its work financially? C. No, it cannot. B. This, Your Honor, concludes the questions which I propose to ask Mr. International Convention.

Since, then, you have concluded with your questioning, will you please take the witness stand, Mr. Brotherhood, and permit Mr. International Convention to ask you any questions which he thinks will throw additional light on our convention problems. C. Mr. Disciple Brotherhood, may I ask you if it is not true that our Brotherhood looks upon our Conventions primarily as gatherings for fellowship? B. Yes, I suppose that is true, but may I say that I can see no reason why improvement of our Convention procedure is incompatible with fellowship. C. No doubt you are correct in that state-

ment. But is it not true that whenever we attempt to strengthen our International Convention we run straight into the fear of ecclesiastical dominance? B. Yes, that is true. But we need to educate ourselves against such an attitude. It is my feeling that there is greater danger of ecclesiastical dominance in mass rule than there would be if we developed a dignified and orderly procedure for our conventions. C. Is it not true, also, Mr. Disciple Brotherhood, that whenever we attempt to improve our Convention procedure, the fear is expressed that any proposed change in our procedure will raise controversial questions which will make it difficult for us to promote harmony in our Brotherhood life? B. Yes, that is true, but I do not see why we cannot have closer harmony, just as we can have closer fellowship with an improved convention than we can have with a loosely operated convention. C. Mr. Disciple Brotherhood, you asked me about not giving adequate time either to present our causes or to present great issues of our day. May I ask what our Brotherhood would think if we omitted some of our great causes or some vital issues in any one Convention year in order that those which were presented could have more adequate presentation? Would not our Brotherhood resent the omission of some of our causes? B. Yes, it would be resented unless a better procedure were worked out. C. Has it not been true that our Brotherhood has always desired an annual convention? B. Yes, our Brotherhood has always desired an annual convention, but I do not know that they have desired a convention of the same kind each year. I wonder if it would not be possible to have a convention one year in which we would present the missionary, educational and benevolent interests, etc.; and the next year have a convention in which we would present the great religious, social, economic, national, and

international issues of our day. I do know that our greatest national agency, the United Christian Missionary Society, made provision in its Constitution, when its Constitution was revised several years ago for a meeting every second year instead of annually. A biennial convention would save our agencies a great deal of money. C. Yes, but, Mr. Brotherhood, do you think people would attend a convention which was devoted only to our missionary, educational, and benevolent enterprises? B. Undoubtedly, they would attend. That has been the genius of our conventions from 1849 until now, and our agencies could build such an intensely interesting program that such a convention would be highly attractive. With the money saved by holding a convention biennially instead of annually, they would be able to print the material presented at the convention and make it available for study throughout our Brotherhood for the next two-year period. C. But this would leave a year in which no convention would be held. What would you do with that year, Mr. Brotherhood? B. That year we could hold a convention in which we would discuss the great issues of the day. Surely in this day when the issues before the religious world are as great as they have been since the days of the early church, no great church body can afford to ignore nor even to slight these issues. Instead of having one speaker present an issue, commissions could be set up in each state for study of the selected issues. These commissions could study for two years, meeting at the time the State Conventions meet, or at other times at their convenience. The year these issues were presented to the convention, the first part of our convention would be given to the sessions of these commissions, which would come together from across our country. Attendants at the convention could choose the commission in which they were

interested and listen to the discussion. The last part of the convention could be used for the presentation of these well-studied issues in any way in which the commissions decided to present them. In this way we could use the thought-life of a large number and get a truly representative cross-section of the thought of our people. The action of the convention on the findings of the commissions could be printed and used as study books for our churches for the next two years. C. But, Mr. Brotherhood, would not this require money and a full-time secretary? B. Most assuredly it would require a full-time secretary, but that need is a very great need for other reasons as well. We need a full-time secretary to gather together the work of our Brotherhood which is now scattered in so many places, to give time to the building and promoting of our conventions year by year, to serve as executive secretary of each major commission, to see that the Brotherhood is adequately represented in interdenominational gatherings, and to secure adequate financial underpinning for the convention itself. C. This, I believe, concludes the questions which I would like to ask of Mr. Brotherhood.

Mr. International Convention and Mr. Disciple Brotherhood, I thank you for this frank discussion of some of the major problems connected with our convention. May I say to you gentlemen of the jury that we would like your own suggestions on these important matters. I am presenting you, therefore, with a questionnaire covering some phases of our Convention life. I will appreciate it if you will fill in these questionnaires, so that we may be guided by your judgment on the points covered. I am anxious, too, for each one of you to make additional suggestions covering any phase of our convention life.

Trends in Theological Training

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The purpose of this paper is to present some of the major trends in theological education in the United States and Canada and to suggest their significance for theological institutions.

It should be remembered that there are over 200,000 Protestant congregations in the United States and Canada. These congregations are served by approximately 150,000 ministers. There are over 200 institutions concerned with ministerial education. In 1930-31, 10,000 students.

The data used in this paper have been taken from the four-volume study of *The Education of American Ministers*, made under the joint auspices of the Conference of Theological Seminaries in the United States and Canada and the Institute of Social and Religious Research, under an agreement entered into on May 21, 1929, and published in 1934. This study was directed by Dr. Mark A. May, of Yale University, with Dr. William Adams Brown, of Union Theological Seminary, as Theological Consultant. Dr. May was responsible chiefly for the factual study and Dr. Brown for the interpretation. Some fifty-nine seminaries cooperated in the study.

The major findings of this study may be outlined as follows:

Data Relative to the Profession of the Ministry:

1. One of the most significant single factors of the entire study is the small proportion of white Protestant ministers who have a standard theological education. By a standard education is meant graduation from a college and a seminary of reputa-

ble standing. It was discovered that certainly not more than one-third and probably as few as one-fourth of the white Protestant ministers were, in 1926, graduates of both a college and a seminary. At least two-fifths, and probably as many as one-half, were not graduates of either a college or a seminary. These ministers who have had little or no formal theological training were in 1926 serving approximately 50 per cent of the white Protestant churches and 25 to 30 per cent of the white Protestant church members. It appears that the situation since 1926 has not improved to any measurable extent.

2. A large proportion of ministers are recruited from the educationally unfavored racial groups and social classes. The proportion of negroes and sons of foreign-born parents among ministers is greater than in any other profession. Only about eight per cent of the colored and 35 per cent of white Protestant ministers are graduates of both a college and a seminary.

3. The majority of ministers are of rural birth and rearing. A sample of 1,800 pastors showed that 44 per cent of the trained and 54 per cent of the untrained spent their formative years in communities of 1,000 or less. (The data show that the better-trained ministers, ministers serving larger churches, ministers who have attained higher levels of measurable success, come from homes that offer much more in the way of culture and educational incentive than ministers who are relatively untrained, and relatively unsuccessful.)

4. Trained men as a rule decide to enter the ministry relatively early in life (the average age is about 20), while the untrained men decide later in life (average age, 25). A special study of 749 trained and 346 untrained ministers showed that 2

per cent of the trained and 26 per cent of the untrained decided for the ministry after the age of thirty. The typically trained pastor decides to enter the ministry toward the end of his high school years or early in his college years, and spends from six to ten years in formal preparation for his work and in finishing his college and seminary training. The typical untrained man quits school at the end of high school or before and enters business, farming, a factory, or some other secular vocation. It is significant that the years spent by the trained man in getting his college and seminary education are spent by the untrained man in secular vocations or in practical religious work. The value of these two types of experiences have been tested in terms of measurable factors in success and it has been found that the former are vastly superior to the latter.

5. The various denominations differ widely in the education of their ministers. There are three denominations in which 80 per cent or more are graduates of a college and a seminary, and there are four denominations in which less than ten per cent are college and seminary graduates. (In these differences are included the historical, educational facilities provided by denominations, educational standards for ordination, denominational organization, economic and service situations.)

6. The average salary of all ministers in 1928 (\$1,407) was about equal to the wages of semi-skilled workers and considerably below the earnings of school teachers. It results that the ministry attracts men from the factory, shop, and farm and loses men to education, the professions and business. Salaries in turn are dependent on the size and strength of the church. The data indicated that the church must have about 350 members in order ade-

quately to support a well-trained minister. Only 10/13 per cent of Protestant white churches meet this standard.

7. It was discovered that there are now in the pastorates of the leading white denominations as many trained ministers as there are pastorates that can support them. Furthermore, the seminaries are each year sending into pastorates enough trained men to fill the vacancies and take care of expansion in those parishes that can support trained men. If the seminaries should suddenly increase their output they would have great difficulty in placing their men in sustaining pastorates. This situation is further complicated by a tremendous oversupply of untrained men. The statistics show that if generous allowances have been made for the number of ordained ministers who are engaged in non-pastoral religious work, such as teaching, administration, etc., there was an oversupply of ordained clergymen in 1930 of between 40,000 and 50,000. No one knows how many of these men are seeking pastorates; but from such facts as are available we know that many of them are. The presence of this army of ministers who are unemployed, at least by the church, makes the problem more difficult for the trained man since he must compete with men who are glad to take a pastorate even at a starvation salary.

8. It is estimated that at least 50 per cent of the variation among denominations in the educational status of their ministers is due to variations in capacity to support a trained ministry, about 20 per cent is due to variations in denominational provision for education which are largely determined by the variations in capacity; about 20 per cent to variation in standards and ability to enforce them; and about 10 per cent to such factors as proportion of urban and rural churches, educational level of the section of country in which the denom-

ination is strongest, factors of over-churching and the like.

9. A ranking of ministerial duties and activities in the order of importance, as ranked by denominational authorities, local church officials, the pastors themselves, and from the point of view of problems of the community, revealed the fact that pastoral duties rank high from all points of view, while educational and civic activities rank near the bottom of the list, except from the point of view of the community, where they rank near the top.

10. When success is measured by a series of conventional but concrete symptoms, pastors who have had a standard theological education are far more successful than pastors who have had little or no formal education. It is estimated that trained ministers are from 30 to 70 per cent more successful as measured by the size of their churches. Trained ministers serve more efficient churches, they are more active in denominational and community affairs, and show a higher level of social insight and effectiveness.

11. It was discovered that the more formal type of training offered by colleges and seminaries combined is more closely associated with success in the ministry than the conference-course or the correspondence-course type of training. It is also probable that a certain amount of practical experience taken along with seminary work contributes to success in the pastorates.

12. Churches expect their ministers to be teachers, preachers, leaders in worship, pastors, and administrators, and the seminary is expected to train them adequately and acceptably.

*Data Relative to the Institutions that Train
Ministers:*

13. Wide differences exist among the institu-

tions that train ministers. These differences include denominational affiliations, geographic location, physical equipment, histories, traditions, motives which led to their organization, how they conceive their tasks, educational standards, the composition of their faculties and student bodies, the organization of their curricula, how they provide for the economic, social and spiritual needs of their institutions, and relations to their alumni, to denominational organizations, and to the church at large.

14. In this study a theological institution was defined as one which offers a course of study taught by an organized faculty, arranged primarily for the training of ministers, and gives at the completion of this course a theological degree, certificate, or diploma. In the year 1931, there were in the United States and Canada no less than 224 institutions which fitted the above definition. Of these, 198 were in the United States and 26 in Canada.

15. It was found that there is a wide range of differences among the seminaries in the ways they conceive their tasks and define their educational policies. There was very little agreement on the direction in which theological education is now moving.

16. The variations in the theological curricula revolve around a central common core of studies which are fairly constant for all seminaries. All or nearly all offer some work in the basic fields of English Bible, Biblical Greek, and Hebrew, Church History, Systematic Theology and Philosophy, and Practical Theology. These five subjects or fields have constituted the backbone of the theological curriculum since the founding of the first seminaries. The differences found today between the curricula

of seminaries are largely varied developments from this original stem. The new fields entered are mainly three: Comparative Religion and Missions, Religious Education and Psychology, and Christian Ethics and Sociology. These three plus the five original fields constitute the eight basic divisions or departments into which all seminary courses may be conveniently classified.

17. In most seminaries the total number of semester hours of work offered far exceeds the number of hours required for graduation. Most seminaries have some sort of a prescribed elective pattern of courses leading to graduation. There are vast variations in the curricular offerings. The total number of semester hours vary from 100 to 900.

18. A significant fact of the study is the growing tendency toward revision. Many seminaries have a faculty committee on the curriculum. In many seminaries these committees are active and have done progressive work in curriculum revision. It was found that some seminaries revise their curriculum at least once every ten years and some more frequently. In many others which have a curriculum of long standing there is a growing and healthy demand for revision.

19. Theological seminaries in the United States and Canada are relatively untouched by the wave of standardization that has spread over American colleges and universities, but recent activities are looking in this direction. There is a tendency for seminaries to affiliate themselves with colleges and universities, also a tendency to grade the curriculum upward toward post-graduate instruction. Then, there is the desire to make the various theological degrees represent standard types of professional training.

20. The situation in regard to standards of graduation is rather chaotic. For example, the B.D. degree usually represents three years of seminary training beyond the A.B. degree. But, one seminary at least grants the B.D. for three years of theological training beyond high school, while another institution grants the B.D. for seminary correspondence courses. Again, the B.Th. is given by ten institutions for three years of seminary work beyond college, but nine institutions grant it for three years of seminary work beyond high school. There is little uniformity in the degree given by seminaries which represents college graduation plus three years in the seminary. Most seminaries give the B.D., but some give the B.Th., or the S.T.B. The same is true of the higher degrees. Some give the M.Th. and the D.Th.; others use the S.T.M. and the S.T.D.; and a few grant the D.D. and two the Ph.D. It appears even among institutions that grant the B.D. and require the A.B. for entrance there is the widest diversity in curriculum requirements, including prescribed courses, average grades, graduation thesis, years of residence, language requirements, final examinations, etc. It appears that cooperation among seminaries is nowhere more needed than in matters of degrees and standards of admission.

21. In general, seminaries seek mature men for their faculties. More than half of the full professors in the sample study were over fifty years of age and four-fifths over 40. They invariably seek men of a positive Christian faith which finds expression in an active affiliation with a Protestant church. Professional competence, spiritual influence, broadmindedness, and tolerance, also rank high as qualifications. A significant finding of this study is that few seminary teachers are selected from young Ph.D.'s of universities, or from the

post-graduate departments of seminaries. Yet, the seminary teachers are well supplied with degrees. About four-fifths have a collegiate bachelor's degree, two-thirds a divinity bachelor's, one-half a collegiate master's, one-third a college doctorate; surprisingly few have the divinity doctorate, but more than half have the honorary doctorate.

22. The libraries of 38 seminaries were studied intensively and the study shows clearly that these libraries have not kept pace with the development of college and university libraries. Their equipment is inferior, partly because of lack of funds, but mainly because the library is not generally regarded by seminary faculties as an indispensable laboratory.

23. The official attitudes of the seminaries toward field work rank all the way from opposition to all forms of outside work to insistence on the requirement for graduation. In most seminaries outside work from the students' point of view is mainly a matter of self-support which, nevertheless, should be directed by the seminary through educational channels. Seminaries that are developing a philosophy of education which includes field work as an integral part of the curriculum are faced with three problems: student placement, supervision, and a practical plan for the administration of field work. The most effective agents for recruiting students are parents, pastors, Sunday School teachers, college or secondary school teachers and denominational officials. The most effective activities are young people's organizations, summer conferences, religious revivals, and vocational counseling in schools and colleges. The most common types of recruiting activities which seminaries employ are these: faculty visitations to colleges, correspondence, advertisements, alumni cooperation, field

agents and student cooperation in interesting other students.

24. Students migrate freely from one state to another but mainly from those states which have no theological institutions. The direction of migration is mainly toward the seminaries on the Atlantic seaboard. The students come mostly from rural areas and small communities, only about one-fifth coming from large cities. The economic status of their homes is comfortable, modest, and in many cases poor. They are members of families which are larger than the general average. Their fathers are farmers, small business men, or professional men. Very few are sons of captains of industry or big business men. Those who are college graduates come mainly from small denominational colleges, although this seems to be changing somewhat. Perhaps not more than three per cent come from state universities.

25. The intellectual abilities of theological students are on the average somewhat lower than those of college students generally and of students in law or medical schools. It appears that the ministry is not getting its due share of the more capable students. A study of the occupational choices of nearly 12,000 male freshmen who entered college in 1930, and whose intelligence-test scores were known indicates that the ministry no longer attracts the ablest college students. The facts show that most intelligent freshmen are looking forward to the literary, artistic, and scientific professions. Those looking toward the ministry received average scores on the tests which were comparable to those who chose farming, small business, or school teaching.

26. Colleges offer no organized pre-seminary curriculum that parallels pre-medical courses. Attempts have been made by some seminaries to influ-

ence the pre-seminary training by printing in their catalogues statements of college courses which prospective seminary students should take. The subjects which appear most frequently are: Biblical languages, English, Psychology, Philosophy and Ethics, History, Latin, Modern Languages, Biological Sciences, and Social Sciences. It is notable that seminaries are quite generally opposed to pre-seminary Bible courses on the ground that they are poorly taught. They would much prefer that the student postpone systematic study of English Bible until he enters the seminary.

27. It appears that the junior college will probably exert some influence on pre-theological education. In 1930, there were in the United States some 500 junior colleges, and since then the number has been growing. This situation may affect theological education in that many of the smaller denominational senior colleges may be reduced to junior colleges or become extinct. Since the seminaries draw their students from small denominational colleges, such a trend will certainly have some effect. It may mean that the seminary will be compelled to take junior college graduates and assume the responsibility for the last two years of college.

28. At least 90 per cent of all seminary students are involved in the problem of providing adequately for the financial needs of seminary students. Attempts which seminaries are making to cope with this problem include: free tuition, scholarships, minimum charge for room and board, student loans, and outside remunerative employment.

29. The cultivation of a wholesome and intelligently spiritual life among the students is one of the most difficult problems facing the seminaries. Seminaries are attempting to deal with this prob-

lem by providing chapel services, communion services, student prayer groups, retreats, private devotions, certain classroom activities, student counseling, and voluntary religious field work. According to the reactions of students there is much yet to be done in this realm.

30. In all the seminaries studied the extension of seminary facilities to the community was regarded as a proper function. The types of service offered include summer schools, extension courses, special lectures, conferences, institutes, correspondence courses, library service and seminary publications.

Trends in Religious Education

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A consideration of trends in the field of Religious Education is necessarily based upon a definition of the Christian religion, and an understanding of the mission of the Christian church. The Christian religion, therefore, is defined primarily as the way of life based upon the teachings and life of Jesus. The mission of the Christian church is defined as the task of working out this way of life in all of the relationships and experiences of life. Against this background religious education is defined as the process of directing the development of people in the achieving of the knowledge, attitudes, ideals, and skills, necessary to the reconstruction of individual life and the life of society in the light of this Christian way of life.

The term "trend" is used in the sense of its literal meaning, namely, "an inclination in a cer-

tain direction." This is to be differentiated from the idea of a trend which means a direction which the leadership in a particular field thinks should be taken. The suggestions made here are considered as observable symptoms of a widely scattered group of churches and an ever increasing number of them.

I. *Objectives of Religious Education.*

A major shift has been made in the objectives of religious education as creative education supplants transmissive education. Professor Coe says that "Transmissive education is the perpetuation of an already existing culture or some part of it." From this point of view one might define creative education as that process which majors on the by-products of the transmissive method. Professor Coe suggests this possibility when he says that the best contribution of transmissive education is its by-products. In this theory of creative education systems of doctrine and ecclesiastical machinery are important as products of spiritual life and not the source of it. The curriculum concept ceases to be that of discipline, knowledge or recapitulation as pointed out by Dr. Bower in "The Curriculum of Religious Education" and becomes "experience under intelligent and purposive control." This concept changes the objective of religious education and shifts the emphasis to be made by organized agencies in this field.

Religious education as a body of doctrine is relatively simple. The relationship of pupil and teacher is clearly defined. It becomes a two plus two process. If religion equals certain doctrine then agreement to this idea and mastery of the doctrinal information makes one religious. It is quite a jump from this concept to one which makes religion a quality of every experience rather than the

end-point of past experience. This newer theory changes the basis upon which lesson materials are prepared, the manner in which leaders are developed, the concept of the church, in fact, every aspect of activity, since the beginning point is different, the method is differently conceived, and the desired outcomes are related to the entire process in an entirely new way.

With the use of this method experience is substituted for tradition. This does not mean that worthwhile tradition is cast aside but that it is used to serve growing life rather than to determine it. Likewise all experience is included in this view. Some experiences are not viewed as religious while others are considered secular. Religion thus avoids becoming just a church on a corner, a compartment of life, or a particular set of ideas, fully formed, to which nothing can be added or taken away. This concept of religious education radically changes the work of all organizations working within the local church, as well as all organizations working with the local church.

This shift in the idea of teaching from that of transmitting a body of information to that of guiding the growing life of individuals, including as it does the participation of the pupil, is the major change that has taken place in the field of religious education during the past quarter century. If it was once possible to think that teaching had taken place when the class session ended, it can no longer be so held.

II. *Recognition of the Indispensable Function of Teaching.*

Some churches view their educational program as optional. This can be a sincere attitude, but certainly not a wise or accurate one. The church

can well decide what kind of educational program it will have, but if education is conceived as the continuing process of learning which takes place in the life of each person as he reacts to his environment, then a decision of a church board will not alter the facts. What happens is that education is simply relinquished wholly to other forces, such as movies, magazines and newspapers, radios, schools, and unguided individual relations.

A greater consciousness of responsibility at this point seems to be developing in our churches. This is bigger than the continuance of the Sunday school, or any other particular way by which the purposes of the church are to be achieved. It views education as a process rather than an institution parallel with the church, which the Sunday School in some instances has proven to be. It defines education in terms of a method relating to every phase of the program of the church rather than a system of study set up in class room form at a particular time on Sunday morning. It represents a recognition of basic laws by which people grow which necessarily should be taken into account quite as much in preaching, in various phases of evangelism, in the financial programs of the church, in the decision of the church board about church organizations, as in the section of the church's work known as the Sunday or church school. The same individuals are related in these phases of program activity and are not subject to different laws of learning and of personality change, simply because they are in different places and the activity carries a different title.

III. *Unifying the Program of the Church.*

Education has been a factor in this changing concept. Emphasis upon the individual and his ex-

perience shifts the scene from organizations as such. The church has been a collection of diversified, highly organized groups meeting under the same roof. For these, curricula have been developed by the departments of religious education, missionary education, and other groups. Much of the direction of such curricula was determined by the idea that the educational process was rooted in the organization of religion rather than in the experience of learners. Each organization, therefore, assumed to do everything for the same group of persons, or carry out organizational goals. In young people's work, graded lessons, Christian Endeavor materials and Missionary booklets were developed separately. As the new concept of curriculum was accepted this situation was radically changed. Still further progress needs to be made in this area.

In the light of this concept organizations must unify both within and without the local congregation, if they are to adequately relate themselves to the unit of individual experience. This unification around experience has produced the trend away from the importance of organization as such. In the past organizations have come to be too important in and of themselves. They originated out of a sense of need but too often have been perpetuated long after this need has been met. To view experience as the center of the educational process seems to give greater flexibility in organizational plans. This use of organization as a means rather than an end will provide unity within the church and likewise in outside groups in a way that the older concept made difficult if not impossible.

The Disciples with their mission of unity perhaps can apply their resourcefulness in a significant field *within* the church. Protestantism is thinking and moving in the direction of a unified church. The

Disciples already have led in the uniting of their agencies upon a functional basis and are in a position to contribute to Protestantism in the area of emphasizing the essential unity of the institution of the church. The church has too long been a loose federation of related groups attempting to achieve the same purpose and meeting under the same roof. Because of our system of government, or lack of it, we have greater flexibility of organization and therefore can move with less cumbersome than groups differently set-up. Herein is a new "Plea" for unity or the old one reinterpreted with a wholesome significance for our day. Religious education as a method of work throughout the whole church has a contribution to make at this point as a unifying factor.

The unified service idea which has taken hold of so many congregations throughout the country is merely a symptom of this general trend. It should not be viewed as a panacea for all ills, or a certain method by which the greatest achievement can be made. Its fundamental importance is that it brings attention to the essential unity of the church. Wrongly conceived, it may be a move in the direction of a very narrow concept of the way by which the church should work. The value of the unified service should not be measured by comparing types but by testing each one in relation to the whole program and purpose of the church.

IV. *Emotional Life Emphasized!*

A brief word must be spoken concerning the emphasis upon human emotions as a factor in personality development. Religious education has been criticized for its lack of enthusiasm, its mechanical stressing of methods while overlooking the fundamental place the emotions play in what persons

think and do. This criticism has doubtless been largely merited. Religious education shares this lack with all general education and must of necessity take stock of itself. It has suffered in the opposite way as has evangelism which has been equally criticized, or left alone, because so much of it has reeked with emotional stimulus. Both are extremes and incomplete. They need to be brought together to avoid this difficulty, not for the sake of having them united, but because each is incomplete without the qualities which have been overlooked or over-stressed.

V. *Emphasis Upon Attendance.*

Attendance is again to be educational. For quite some time many have felt that to try to get a large number of people interested in religion lacked something of sound educational practice. This is to be understood because of the wild claims of success that have been based solely on numbers. The decade between 1910 and 1920 probably over-emphasized attendance for its own sake. The following years have excused the lack of numbers by pointing to educational efficiency. "We do not have many pupils but we are doing a fine piece of work," too often has been mere rationalization of failure. If what is being done educationally in our churches today has real value then it follows that it would be no special disaster if twice as many persons were being taught. If what we are doing is so poor that we should not reach others then we had better quit. This need not limit or diminish educational efficiency but we are not as efficient as we should be when half of the people in the country have no religious teaching at all.

VI. *Indigenous Leadership.*

The development of an indigenous leadership

in the field of religious education, both within the local church and in state and national activities, simply carries out the basic philosophy of education as set forth in these suggestions. The Sunday School movement itself began as a lay movement. The great degree to which this responsibility has been transferred to professional groups has been a mistake. The last few years have seen a return to that former basis.

Missionary work has gone forward at its best upon this basis of recognizing that religion must be indigenous to the country in which it finds its setting. The Christian church in China rightly conceived cannot be expected to be a small edition of a crossroads American church.

The Disciples have recognized this philosophy of democracy and the principle of self-government in terms of local congregations but have not recognized the same principle as it applies to the individual. We have an American tradition of democracy as a church which is indigenous to American soil. We therefore have a running start on most religious groups at this point. During the past the program of religious education has been in error, as far as our best tradition is concerned, when it has attempted to suggest final patterns, either of faith or of method. Today, in the light of the newer philosophy of education, it is recognized that a program in a particular local church may be quite different from that in a congregation only a few miles away, and both of them be equally good. The important issue is whether or not the program is rooted in the objectives of the Christian religion and centers upon the needs of the persons involved.

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Social Action and Theory

Edward Scribner Ames

I was requested to talk on this subject at a meeting of the Campbell Institute during the Disciples Convention in Columbus, Ohio, October 29. Because of the interest in the subject, the substance of those remarks is given here.

Naturally a philosopher is commonly thought of as a theorist, especially in reference to such practical matters as labor, politics, and the practice of social justice. But if a philosopher is also the pastor of a church in a big city he cannot be altogether immune from the vital concerns of the men and women of the city. Two experiences in the thick of things in the early years of my ministry left deep impressions upon me and have affected my thinking ever since. When the garment workers in the great Kuppenheimer plant went on strike, I went out as a picket to do what I could to help establish "collective bargaining" and fairer wages. The strikers won and better understanding was secured on both sides of the conflict. Sidney Hillman was the representative of the Union. I sat several times in a group of citizens and workers talking over with him the problems and the conditions of that strike and of the general industry. Years afterward I was approached with reference to taking the position of arbitrator between employers and workers in another large clothing factory. I declined on account of having other duties already too heavy, but not because of lack of interest or sympathy for such a job. No criticism came upon me for my participation in the strike either from the church or the university with which I was connected.

Another precious bit of experience was gained in practical politics. In a period when the better forces of the city hoped to put Professor Charles E. Merriam forward as a leader in the official life of the city, I was elected to one of the most important if not one of the highest offices in the city. I was chosen precinct committeeman! My duty was to keep track of the voters of my party and especially to see that they got to the polls and voted. When the direct primaries were inaugurated, I was elected to succeed myself in the important office of precinct committeeman. There were forty-four precincts in our ward and forty of the precinct captains held political jobs. Only four of us therefore were independent of the machine. When the ward committeeman rose in our ward meetings and told the boys what they were to do for the party there were only four men from whom objections or demurrers might be expected. Not all the measures proposed were bad or even partisan but they were intended to rebound to the glory of the system. It gave one the feeling of being herded into support of issues without much careful thought or initiative. It was a sample of the way the political machines work through the submissive cooperation of numbers of "yes-men" whose livelihood and possible advancement depend upon their support of the prescribed platform. These men were politicians all the year round and lived in close relation to their two or three hundred voters. They exercised genuine "pastoral" functions and consequently could muster the votes for the proposals handed down from the party bosses. A man like myself, who had to do this work as a sideline to demanding professional occupations could not undertake to oppose the organization even where he saw opportunities for better service to the community. After four years it became evident that I would have to "go along" like any officeholder

or else enter upon a long time struggle with the conventional system.

These two experiences were slight in terms of the time and energy given to them but they were very educative. I have never been entirely a stranger to the operation of strikes and of politics since those days. They remind me of what I learned as a clerk in a general store during the year before I went to college, and of the experience of plowing corn for a farmer one hot summer. I still have vivid kinesthetic sensations of holding the plow handles and of driving the horses down the rows of corn. The feel of these things became a permanent possession and provided a real basis of appreciation of what men undergo who give all their life to such tasks. One reason for a man's enjoyment of seeing a baseball game is his memory of boyhood games. He knows the thrill of what he witnesses because he has lived through it and now relives it again. Social sympathy is the ability to enter into other people's experience and to know what they feel and suffer.

I could continue this "Pauline boasting" in regard to the church of which I am minister. It is just across the street from the University of Chicago where I have taught philosophy for thirty-five years. Naturally people assume that such a church must be occupied with theory and abstractions, but as a matter of fact it has been close to living social issues. At present there are three men, active members, who are occupied with labor problems, two with the federal labor board, and one with the labor conditions of one of the greatest American industries. We have a social service council made up of professional social workers, settlement leaders, sociologists, and persons interested in various agencies and causes for social betterment. Oliver W. Stewart, a leading champion of temperance, was a member for forty years until his death. Mrs. Mar-

gueritte Bro, now engaged in the great program of social action of the Congregationalists, is a member. These people often present and interpret their causes at the church forum. The church contributes from its annual budget to some forty social and welfare causes. The church stands among the first fifty of the 7,000 churches of the Disciples of Christ in contributions to missions as is shown in the Year Book. The minister has always preached the social gospel from the days of Washington Gladden, Walter Rauschenbush, Francis Peabody, and Jane Addams. The significance of all this to my mind lies in the fact that it is the logical and consistent expression of my Disciple inheritance, which is a practical, non-theological inheritance. The inheritance of all the great bodies of Protestantism, with the possible exception of the Methodists, is theological. The Lutheran and Calvinistic denominations derive from the sixteenth century which had not yet glimpsed the modern empirical, scientific method and spirit. They are characterized by extreme supernaturalism and they assert a gulf between God and Man which they teach is bridged only by the inscrutable decrees and by the miraculous grace of God. They regard the righteousness of man and the accomplishments of natural intelligence as displayed in scientific and social achievements as "filthy rags." Their theology starts with the premise of the sinfulness of man and relates it to the mythical sin of Adam. Their creeds and their liturgies begin with this assumption, and their rituals recount the drama of the blood atonement through which alone forgiveness and a righteous life are possible. It is true that many individual scholars in these denominations have softened the hard lines of the old theology and many of their ministers have tempered their sermons with the influence of modern thought. But the creeds they re-

peat and the vocabulary they use echo medieval ideas and incredible beliefs.

The Disciples belong to a new age, the age heralded by Francis Bacon and the Renaissance. They belong to this new age not by a veneer of thought, nor by a mere toleration and adaptation of it, but by possessing its genius and spirit in the very standpoint and outlook which it involves. I received this new religious faith from my father. He had been born and reared in a Calvinistic denomination and trained in its teaching to become a minister. He preached in churches of that faith until in West Rupert, Vermont, he encountered the minister of the Disciples Church in that town. The new view of religious matters which he learned was to him like the opening of the eyes of the blind. He threw off the gloom of Calvinism and gained a joyous buoyancy of spirit which never deserted him through his long ministry though he served the cause in poverty and pioneer hardships. Like others of his new faith he denounced and rejected Calvinism as a system which darkened counsel and obstructed the rightful initiative of the human spirit. From his conversations, sermons, and lively religious spirit, I imbibed an attitude and intellectual bent on behalf of reasonableness and practicality in Christian faith and life. Christian union became a real cause and a real hope.

After I had graduated from college I decided to prepare for the ministry. After one year I was ordained. The ordination certificate says I was ordained an "evangelist." The names of D. R. Dungan, B. O. Aylesworth, G. T. Carpenter, J. B. Vawter, and my father are signed to that certificate. I became a pastor but ill health soon took me away from the pastorate and circumstances enabled me to carry out my ambition to go to Yale University. Professors Fisher, Harris, Brastow, and others in

the Divinity School, were more or less modified Calvinists but still sufficiently Calvinistic to make an atmosphere alien to my spirit. The problems raised led me in the senior year to seek light in philosophy. During the two years following, I read intensively Kant, Schopenhauer, and William James. Kant undermined the old rationalistic dogmatism. Schopenhauer exploded the claims of absolutistic philosophy and proclaimed a voluntaristic psychology and metaphysics. William James gave a fascinating interpretation of the human mind in evolutionary, functional, and common-sense terms. But it was in my third year of philosophy for which I had entered the University of Chicago, that I made the (to me) great discovery. In a course in the history of British philosophy I became acquainted with John Locke and read everything he had written. He had opened a new chapter in human thought by making an extensive, critical study of knowledge. In his *Essay on the Human Understanding* he dealt with the "origin, certainty and extent of human knowledge." He is therefore credited in the histories of philosophy with being the first critical philosopher. He rejected the old notion of "innate ideas" and traced all knowledge to experience. He made articulate the spirit of the Renaissance and the fervor of Francis Bacon and the demand of Descartes for a new method. Locke criticized the old deductive logic of Aristotle and inaugurated the common-sense, empirical account of the origin and significance of ideas. He rejected the old medieval reliance upon authority and the verbalisms of traditional metaphysics. It was a revolutionary departure from accepted attitudes in all fields of thought and particularly in theology. His influence dominated the eighteenth century in England and France and the fashion of thought he created has continued through empiricism in the systems of John Stuart Mill, William James and John Dewey. Probably no

philosopher in the world accepts Locke's thought in the particular statement he gave it, but no philosopher would deny the originality and the continuing significance of his general standpoint and method. His method is essentially that of modern science.

As I studied his *Essay* I had the sense of being in a familiar atmosphere, and when I understood his treatment of religion I found myself fully at home. Here were the ideas I had learned from my father though I do not remember that he ever referred to Locke. When I compared the writings of Alexander Campbell with Locke I was able to identify the main philosophical and religious ideas of Campbell as those already formulated by Locke. I found that both Thomas and Alexander Campbell when students at Glasgow University had learned the "new way of ideas" which Locke instituted and that all their lives they freely acknowledged their indebtedness to him. Beginning in January, 1896, I gave a course in the Disciples Divinity House in the "Theology of Alexander Campbell," and traced this relationship in detail.

Disciple ministers of the first and second generations of Disciple history knew the importance of Locke's philosophy but by the last decade of the nineteenth century the younger ministers were scarcely aware of it and the older men still took it for granted but said less about it. There were two reasons for this growing silence. One was that it was customary to discount philosophy and metaphysics as unimportant if not dangerous for religion. Locke himself had cast them off but he meant only to discard the *old* systems in favor of practical common-sense thinking and reasoning. The second reason was the effort to divest Disciple teaching of man-made theories. The Disciples had undertaken to go straight to the New Testament and to be governed by it alone. If Locke had had importance for them it was by way of pointing

them back to the original sources where they could find all that was necessary for the religious life. Several other influences may have conspired in lesser degree and in the minds of fewer individuals to silence emphasis upon Locke. The Disciples were intensely occupied after 1890 in making converts and in building churches and missionary organizations. They were running a race with the vanishing frontier to establish themselves by "home missions" and "church extension." A few scholarly men may have discovered that Locke's name had been invoked to sanction Hume's scepticism and to explain the rise of Deism, or that the new functional psychology was supplanting the older associational psychology. But the Disciples went on vigorously preaching the Lockean-Campbellite ideas of "the reasonableness of Christianity," of the reading of the Bible "as we read any other book," of "sane conversion," and of faith as practical devotion to Jesus without trinitarian or unitarian implications, and all this as a basis and means of Christian union. Emphasis upon "essentials" with freedom and tolerance in all other things allowed for wide differences and for much experimentation. Much was said about "the liberty wherewith Christ has made us free" and this principle operated with the common-sense, practical attitude to overcome the legalism which threatened to prevent the Disciples from any undertakings not specifically authorized in the scriptures. Liberty of opinion and freedom of experimentation belong to the religious philosophy which brought the Disciples into being and this liberty and freedom have operated to encourage instrumental music, missionary societies, paid ministers, Gothic architecture, robed choirs, robed ministers, church socials, dramatics, and many other things not authorized or forbidden in the sacred text.

It was natural that Disciple ministers should heartily engage in many social reforms, such as

temperance, world peace, prison reform, religious education at state universities, woman suffrage, child labor. It was natural that they should develop from their own ranks spokesmen for these causes who have been called into interdenominational positions of the Federal Council of Churches and other agencies. These tendencies are natural to Disciples because they are motivated and guided by practical, empirical conceptions. They do not believe in the inherent sinfulness of man nor in his merely passive and specially imputed goodness. In their view men are co-workers together with God. Without man's cooperation God cannot build a kingdom of heaven on the earth. Men must, in a very true and real sense, work out their own salvation.

This voluntaristic, functional, pragmatic religious temper of the Disciples made no concessions to the old, traditional, absolutistic, rationalistic, theology of the Roman Catholic or the early Protestant churches. Creeds, ecclesiasticisms, authoritarianisms were discarded. Like other puritans they doubtless overshot the mark and cast out many harmless, lovely things that should be recovered and utilized, but there may be more hope of securing the equivalent of these things by the creation of new symbolism and new vocabulary which consistently embody the new spirit. Much of the present tendency toward the "enrichment of worship" is a reversion to the old forms, and the use of those forms easily favors the old supernaturalism. That supernaturalism is too static, too dogmatic, too dialectical, too impotent. It is just that supernaturalistic theology that has dominated the great bodies of Christendom. If history has proved the futility of Christianity to prevent war, it is the supernaturalistic Christianity that failed. The practical, empirical type of Christianity has never penetrated the Protestant mind enough to have any major responsibility for the behavior of Christianity. The Dis-

ciples broke with the old traditions and ventured to launch a new type of Christianity, new to the age in which they arose, but their religious ideas were no newer than the political and philosophical ideology of this new country. The religion they cultivated was the application of the principles which created a new republic and a new scientific era, and it was as different from the old religions, as democracy was different from monarchy, or as modern science is different from astrology, alchemy, necromancy, and occultism. The strength of the position of the Disciples lies in the fact that it is at bottom integral with a philosophy which incorporates the scientific attitude and method. It is an expression of a new culture different from that of the Greeks and of the Medieval or of the early Protestant worlds.

This philosophy involves a new world-view and a new conception of man and of his place in nature. It contrasts with the Platonic conception which put in opposition a divine realm of pure ideas, of rational forms, over against an earthly realm of sensuous experience and evil materiality. The Greeks were unable to attach value to normal human conditions because their philosophers were biased by the aristocratic society in which they lived. Athens was a city of "free men" living upon the labor of a far greater number of slaves. The slaves did the menial work, handled the rough and uncouth side of life, and made it possible for the aristocracy to live an intellectual life with unsoiled hands. Plato's *Dialogues* are interesting indications of the intellectual pursuits of this leisure class. The conversations were carried on in the Academy where he walked with the youth in the grove and discussed with them all manner of problems in ethics, logic, and metaphysics. He believed reality existed in the rational forms which he called Ideas, and therefore abstract dialectics and mathematics

were the subjects emphasized. The world of sense experience he considered inferior, a world of confused opinion, from which one must escape by pure reason in order to know the truth or to behold it in mystic vision. Plato was greatly concerned with definition of words, with grammar and logic, and with speculative metaphysics. This attitude was characteristic of the Greeks generally and although Aristotle is credited with the first systematization of many sciences he was more interested in the logical categories and in deductive reasoning than in anything like modern scientific procedure. The Greeks had no laboratories. Nor had the medieval world. Only with the coming of the sense of an open universe where experiment could achieve creative significance was it possible to develop the method and the results of scientific procedure. The old conception of nature was static and characterized by fixed forms. The great modern discoveries have recognized the reality of change and of the possibility of controlling basic processes in nature through knowledge of cause and effect. Darwin's "Origin of Species" gave a new mind-set which opened the way to the daring and fruitful investigations which have yielded unimagined riches for human welfare and for the expansion of the human spirit. It is a naive view of science which regards it as necessarily eventuating in materialism and rigid mechanism.

The plight of much of the theology today is due to its failure to come to terms with the deeper meaning and value of science. It cannot deny the importance of scientific research yet it seeks to keep the old concepts of God and the soul intact against the application of the new ideas. This has resulted in a half-way "modernism" which breaks down under the pressure of social conditions which have thrown many theologians back upon the old prescientific vocabulary and emotions. Just because

science is relatively new and not yet sufficiently wrought into the general culture it does not have its rightful hold upon the emotional life especially of ministers and other popular spokesmen of religion. But where ministers do grasp its genius and recognize its contributions to human life, as in medicine and in the reconstruction of the greatness and wonder of the natural universe, they find science an invaluable aid to religious reverence and faith. If ministers in general saw and proclaimed science as a stimulus and aid to religious appreciation they would quickly gain an enthusiastic response from their most enlightened hearers. At present it is too often true that educated people incline to a merely formal support of religion because ministers are so inarticulate and impotent to employ the best resources of knowledge and practical life for their use.

The Disciples began their phenomenal development by the presentation of the claims of religion in the terms and spirit of "the reasonableness of Christianity." By emphasis upon a sane and intelligible idea of conversion and by treating the scriptures as if they could be read as any other book these heralds of a new faith drew to their churches many intelligent people who could not accept the mysterious doctrines of "saving grace" and of a revelation above and beyond reason. The Disciples made religion understandable and many accepted it who had vainly tried to find "salvation" at the mourners' bench and in the words of the old theologies. They won converts from those who had previously been compelled to regard themselves as hopelessly irreligious by the pronouncements of the prevailing Protestant bodies. Today also there are thousands of persons outside all denominations who cannot be convinced by the preaching of the best known of those denominations. In their earlier days the Disciples were nearer to the ways of

thought of the common man than were the old faiths, and today if they would clearly proclaim the basic principles of their nineteenth century inheritance with understanding and conviction they would again meet a vital response from those who seek a religious faith consonant with democratic and scientific forms of thought.

The Disciples do not sufficiently appreciate the importance and the timeliness of their position. Even their educated men do not realize that they have an inheritance of philosophical and religious thought as respectable academically as any other denomination and one that is far more congenial to the American scene. This is partly due to the common disposition of Disciples to discard "philosophy and theology" without realizing that no one effectively surrenders any philosophy except by the adoption of some other philosophy. When the advocates of the "social gospel" try to represent it as more modern and more crucial today than "theology" they are often oblivious that it is the characteristic body of Disciple teaching that they are expressing, for the Disciples rejected the old theology because of the "new way of ideas" that they had learned from Locke and Campbell. Yet many are so unacquainted with their own historical background that they imagine themselves able to effectively promote social action without any system of ideas whatever! John Dewey stands in the empirical line of descent from John Locke and there is no one in our time who has more consistently and fruitfully worked for educational and social and political reforms. He has also said solving words about religion and made most telling strictures upon current "atheism."

When the old denominations advocate the "social gospel" they do it not because of their theology but in spite of it. The Federal Council of Churches for the most part consists of people adhering to the

old theology and therefore when they set themselves to cooperation for social justice and good works of social welfare they have to be silent with reference to their theological presuppositions. The Council achieves union in practice but not in doctrine. Whenever orthodox churchmen emphasize their traditional doctrines they become supernaturalistic and authoritarian. When they set themselves to social reforms they become empirical and practical. They divide theory from practice. They count man's natural intelligence and "good works" as impotent and urge us to "wait upon God." Did God abolish slavery until men set themselves against slavery? Did God enfranchise women before men voted it into the Constitution? Did God shorten hours of labor and increase wages and establish "collective bargaining" without man's help? Is it to be thought that God will abolish war until men develop the desire and the means of peace? What likelihood is there that God will unite the churches until the members of the churches really want union and cultivate the ideas and the methods which make for union? The Disciples were launched and have become a powerful religious body in the belief that men are genuinely co-workers with God, that God cannot bring in his kingdom without human instrumentality, that men must to some extent work out their own salvation. The logical issue of this belief is that they should seek to understand the causes of human misery and injustice, and institute the educational, social, and political agencies which will overcome such misery and injustice. Man cannot do it alone. He must cooperate with the nature of things, just as he makes grain to grow by cultivating the soil and sowing the seed and gathering the harvest. Man does not by himself make the harvest but he is an important factor in the process. Man carries on successful industries by means of ideas and overt action. The things of the higher life come

by the same combination of intelligence and labor. No perfection has been achieved in any field but wherever gains are made they come by critical inquiry concerning both theory and practice. This is the essence of "liberalism" which is the attitude of open-minded reconsideration and revision of ends and means. That liberalism never can be out of date in a growing experience, and that liberalism is the birthright of the Disciples. If they lose it, or sell it for some superficial practice of "union," or renounce it under the pressure of the revival of Calvinistic-Lutheran-Barthian traditionalism, or weaken it by insipid obscurantism, then they will be in danger of losing their witness to the truth and of perishing from the earth. Let us have a "bell," and let us tune it and ring it so that it shall say, without apology or vainglory: "Come and hear the Truth; come and hear the Truth."

Convention Reflections

The Columbus Convention manifested the growing tendency to gloss over differences and tie the ends together. The ideal was to have persons of different schools of thought on the program but to have them keep sweet. The Disciples were taught long ago that they might have divergent private opinions if they would not teach those opinions. The main reason the Institute meetings are so much sought by visitors as well as by members is that some intellectual refreshment is craved, some stirring of mind by honest men of conviction who will be candid and unafraid.

At times we fear the Institute cannot longer have significant sessions at the conventions. The attendance is too mixed for fruitful discussion and too largely constituted by people who only come to listen and do not care to think things through. The

contrast between these gatherings and those of the regular annual meeting in the summer is striking. In the latter where those present are nearly all members the true character of the organization is more dominant and more easily appraised. The program last summer followed a studied arrangement of topics well chosen and diversified. More men took part and those present felt the pull of fruitful discussion. Casual visitors might not have sat through, but those who appreciate the real nature of the Institute did.

Few men who get into the spirit of the annual meetings ever have doubts as to the value and the future of the enterprise. It is a wholly mistaken idea that "there is much questioning of the very reasons for the need or continued existence of the Campbell Institute." The members have always been free to criticize the procedure and the efficiency at certain points, but that is only significant of the fact that it is not a crippled nor a waning institution. Such criticism is a sign of life and of a desire to achieve greater usefulness. Any live organization constantly inquires whether it is doing all it can for the cause it represents and seeks new blood and better methods.

The two purposes of the Institute from the beginning have been fellowship and scholarship. The fellowship at Columbus was very rich and exhilarating. It brought back the good old days to see George Campbell, Herbert L. Willett, W. E. Garrison, Cecil Armstrong, C. C. Morrison, Hugh Morrison, Alva Taylor, A. W. Fortune, Grant Pike, Perry J. Rice, Finis Idleman, Edgar DeWitt Jones, Guy Sarvis, and others of their kind. But it also gave cheer to see Riley Montgomery, Doyle Mullen, F. E. Davison, John Davis, A. T. DeGroot, Sterling Brown, Irvin Lunger, Sam Freeman, Edward Moseley, Monroe Schuster, Warner Muir, Ernest Harrold, and a hundred others of the younger members.

Many new members were added to the ranks, and the Secretary received more cash for dues than at any similar meeting in years.

"Scholarship" does not get much consideration in any meetings at a national convention and the unwieldy size of the mass meetings of the Institute do not favor its cultivation. But the Institute does gather to itself wherever it assembles an impressive body of college and university graduates who are capable of grappling with the real problems of the day. They are the men who read books, who travel, who know at first hand the great teachers and authors and leaders of Christian thought and social movements. They preach good sermons and build great churches.

There are, however, some strange facts about these select men. They talk a great deal about "union" but they never define it. They do not say whether they seek a union upon the pattern of the New Testament church, or a union of denominations into an ecclesiastical system, or a union of goodwill, or a union of fellowship in social causes, or a union of minds upon a recognized modern ideology. They do not consider how an immersionist group can unite with any but another immersionist group, and they do not insist that the most significant step toward union for the Disciples is to join with the Baptists. Much is made of the fact that many Disciples have found leadership in interdenominational movements but few of these leaders have ever declared that they would be willing to fellowship the unimmersed in a Disciple church. How can any Disciple heartily favor union with other denominations and not come to terms with the question of baptism? How can the million Disciples conscientiously promote union with Congregationalists and Presbyterians and Methodists without a changed conviction about baptism?

It is a trait of Disciples not to face the issue but to deal with it "surreptitiously" if at all. It easily becomes a subject of irritation just because it works under the surface. To be making fine speeches on union while hindered by scruples or fear from practicing it is not quite wholesome. It divides the soul and it weakens the driving power of the thrust for union. The Disciples may easily appear to be people who talk union on the platform and in public conferences but do not practice it in their local churches. It is not difficult to sense the greater power that would accrue to the Disciples on behalf of union if they were at peace with themselves in their own minds and in their actions.

The Campbell Institute has never championed open-membership, nor any other institutional measure, but it is impossible to get up a genuine debate on the subject in an Institute meeting for it is doubtful whether any member would advocate the traditional defense of the ordinance. Someone might argue for it on the ground of expediency, or as something to be left to take care of itself. But it is not only members of the Institute who are in this frame of mind. Where is there a Disciple in the land, who is pastor of any moderately progressive church, who would today engage in a public debate to argue about the subject as our fathers did? The soul of the matter has departed and only a ghostly form remains. But that ghost wields enough influence yet to keep the hosts from moving in full march toward the goal of union. For the most part the responsibility for this situation rests with the ministers. One well-known pastor of a large historic church reported privately at the convention that his official board had at last explicitly authorized him to freely receive unimmersed persons into the church. He was very happy. His heart was whole within him at last, and his ministry has taken on new zest. Some members of the Institute

profess indifference to definite action in the local church, saying that "the matter will take care of itself." Did the organ question, or the missionary society question, take care of itself?

Mrs. Bro brought a live problem to the Institute one evening. It was the problem as to how the fine social practice of the Congregationalists could be strengthened by the liberal theory of the Disciples, and how the liberal theory of the Disciples could be made to function in a movement for social action equal to that of the Congregationalists. There is no doubt that the Congregationalists are doing a wonderful work in promoting social action, but what is their religious ideology to motivate and sustain it? The Disciples have a practical, experimental, liberal set of ideas, but how can these ideas be brought to more adequate fruition? Perhaps some reader questions whether the Disciples have a liberal ideology. Some consideration has been given to this subject on other pages of this Scroll. Their liberalism lies in the fact that they believe that man is called upon to cooperate with God to make a better world. They do not have an old theology lying in their background, but they do have a common-sense, practical attitude, which judges the rightness of a policy by its fruits.

This empirical attitude starts where man is and as he is. It believes in good possibilities in human nature. The Bible itself records advance through the "dispensations." Alexander Campbell believed that man, under God, should work for the millenium. He called his publication, *The Millennial Harbinger*, and he took the title seriously. He rejoiced in the prosperity which men achieved, and approved happiness as a legitimate end of man. The Christian, he said, seeks "the eternal happiness and glory of his own offspring and of society at large," and education is the means by which man may achieve this end.

Campbell saw plenty of evil in this world but he was not dismayed by it and was not driven back upon a supine dependence upon God to right the wrongs. The present reactionaries in theology complain that this liberal faith is too optimistic but theirs is certainly too pessimistic. They still repeat the old refrain of the utter sinfulness of man, and discount in advance his efforts to become better by natural intelligence and discipline.

It is interesting to see how some persons reared in liberalism have been driven from it by the backwash of revived attitudes of the still older theology. When the theologians say liberalism is optimistic, the liberals who are without root and enlightened conviction as to what liberalism is, at once get long faced and moan. The true liberals recognize the evils and stand up to them with courage and faith and renew the struggle. They do not give up their belief in the possibility of better things though they well know that the cost is great. Modern scientists illustrate the optimism of true liberalism. They go after the causes of disease and are undismayed after many failures. Should the Christian be less of an optimist than the scientist? The Disciples are an optimistic people partly because they are young, but partly also because they have a religious philosophy of confidence in the power of love and intelligence to improve the world.

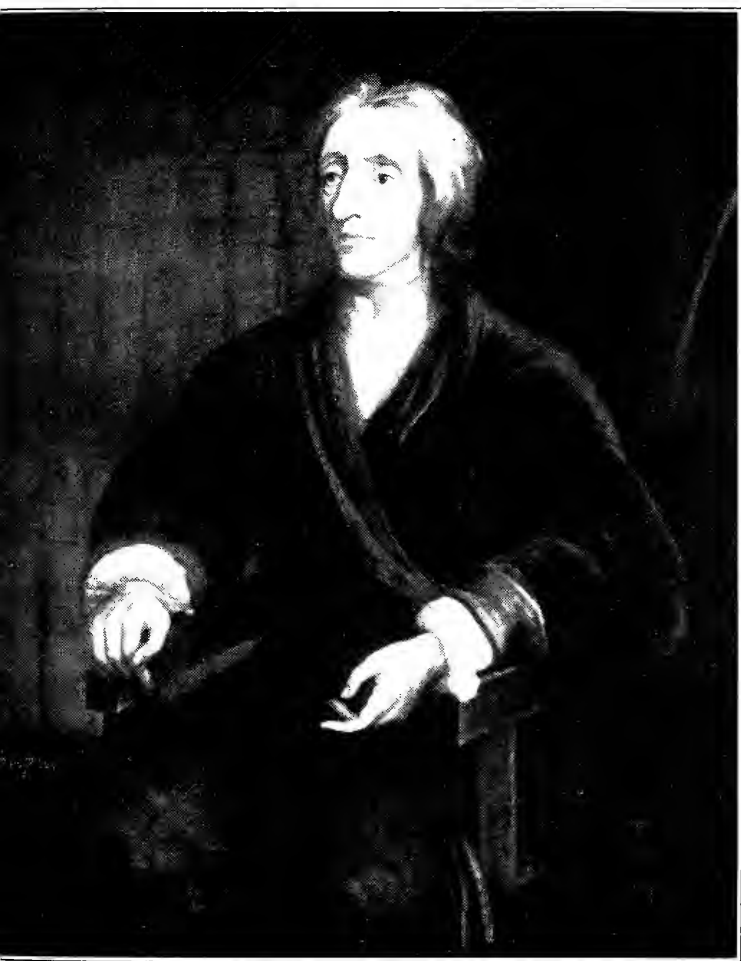
Those Disciples who are unwilling to take pains to know the history of thought in which the Disciples gained their intellectual outlook and religious fibre may be driven into apologies for magnifying that history, but without an understanding of that history and a discriminating respect for it, their "hammering out new contributions on the iron anvil of the unyielding Now" will prove a sorry business. The Now shifts like sand and the blows of the hammer can only fashion into shape something that has some degree of continuity and persistence. Dr. For-

tune was right in saying that the Disciples once had a significant vision and made real contributions. He is right also in suggesting that these contributions are needed today. The Disciples arose in protest against the fatalism, pessimism, and inefficiencies of the old theologies and they grew into real greatness through a new vision. Now that those same old theologies have been galvanized into the semblance of life again under the emotional strain of the war and the depression, the Disciples should be on hand once more with a sensible, liberal, practical interpretation of religion. To refuse this old challenge of sixteenth century theologies is to show lack of understanding of the "plea," and to display the white feather when intelligent courage is needed. Does any one doubt that Barth's writings are in substance the old theology? It is rather absurd for any one to deny that he is Barthian because he prefers Brunner. Almost any page of Brunner's recent book, *God and Man*, reveals his mind as a medieval mind, expressing itself in the same futile "dialectic" as Barth. Read his chapter on the Church for further illustration. Brunner says: "The Church is no natural society, for we are not born into it. It is no intellectual society or society for the prosecution of aims, for we cannot make it. It is the society into which one enters by the call of God, through the second birth." This is a complete rejection of the natural man and all his works so far as the kingdom of God is concerned.

Such theology cannot convert the modern man. Every line of it is out of date and belongs to "other worldliness." No scientific mind could understand it. Such verbalizing removes religion from the layman and makes the church a queer and remote affair. The effect of such doctrines is to isolate religion and shut it up again in dark and musty seclusion. That kind of religion cannot speak appealing and convincing words to this generation. It is only

the reverberation of echoes, amplified by frightened and wavering voices, ringing in churches where the dead lie.

We have been impressed by the reports of the Oxford and the Edinburgh Conferences. They mark a new day in the magnitude and effectiveness of church councils and probably deserve the name "ecumenical" more than any ever held in the long history of Christianity. They were representative, scholarly, irenic, and prophetic. It is not strange that they were highly orthodox and almost wholly dominated by old traditions of Great Britain and the Continent. The vocabulary of the official reports is in keeping with the archaic dress of many of the delegates. The Disciples attending must have been conspicuous in their clean shaven, sack suit, commercial traveler appearance. They might have seemed like secularists without gowns, generously admitted to the solemn feast. No doubt most of the Americans being from New York, not to speak of those from the great open spaces of the West, were somewhat self-consciously deferential in the midst of so much antiquity of official grandeur and prestige. It would be interesting to know how an old Disciple, for example J. J. Haley, would have felt in that atmosphere!



JOHN LOCKE, 1632-1704

Portrait of John Locke

The editor of the Scroll wishes to express here his surprise and delight in the presentation of the framed portrait of John Locke made by Sterling Brown and Irvin Lunger at one of the sessions of the Institute. They secured the copy from the original in Christ College, Oxford, and prints have been made in order to share the gift with all members of the Institute.

The portrait of John Locke was painted by Thomas Gibson and presented to Christ College of Oxford University in 1733. The painting shows Locke in a brown gown lined with grey, seated in a blue arm chair with his hand resting on a closed copy of his famous "Essay on the Human Understanding." He is clean shaven and his hair is white.

Born in 1632, Locke was educated in Christ College of Oxford University from which college he got his M.A. in 1658. In 1660 he became lecturer in Greek and in 1662 added a lectureship in rhetoric. In 1667 he became resident physician to Lord Shaftsbury. Oxford was his home from 1681 to 1684. In 1684 he was expelled from his studentship by the government party. In 1689 he became commissioner of appeals. In this capacity, he served until his death in 1704. His famous "Essay on the Human Understanding" was written in 1690. He also wrote an Essay on Toleration, a book on, The Reasonableness of Christianity as delivered in the Scriptures; a Discourse on Miracles; Paraphrases and Notes on Epistles of St. Paul; Two treatises on Government; The Fundamental Constitutions of Carolina; Some Considerations on Interest and Money; Some Thoughts Concerning Education; and a voluminous Correspondence.

Correspondence

Sterling Brown says, "I should like to express my appreciation of the interest and fellowship which the Institute afforded at the Columbus convention. I attended my first International Convention in the same city nine years ago as a delegate from T.C.U. It was interesting and rewarding to note the improvement in the quality of men taking part on the program of the convention and the worthfulness of the ideas which were disseminated. However, I think the Institute is out on the frontier of religious thinking while the convention proper is struggling along the beaten pathways.

"The purpose of the Institute might be more nearly reached with more direction given to the discussions—too often they are opportunistic in the extreme. I feel that the time has come for these meetings to include *only* members and their guests. This would enhance the fellowship and give more meaning to membership in the group."

E. E. Elliott says, "The Scroll for October is here, carrying the usual illuminations of the publication. Aside from the regulation brilliancy of the editorial, the two more or less professional pieces and Harry McCormick's unprovoked and unconfirmed attack on the brotherhood and its chief defender, the International convention, the best piece is that of Henry C. Taylor regarding the Institute itself.

"I was introduced to The Scroll in 1898 by my brother, the late Ashley J. Elliott, one of the early lay members of the Institute, and have kept in rather close touch with its aims and ambitions ever since. I conceived of the Institute then and I view it now as the one agency of the Disciples of Christ committed to the theory of mental progress as opposed to static or stagnation. The Institute had no particular program then and I seriously doubt if it has any now. Though often accused of using

political methods to usher its members onto convention programs, into pulpits or offices within the gift of our people, I am confident the Institute has no political ambitions and is entirely too dignified a body to so cheapen itself.

"The Institute has sought nothing for itself, not even a place on a convention program. It has held no "rump" meetings nor gatherings to take members out of any of our conventions. The writings of Institute members have taken their chances with all comers on the book tables of the publishers, or in the columns of our church press, to be read or not to be read, according to the notoriety of the writers or the inflammable character of what they were attempting to make the readers understand. The very fact that the Institute has never been brazenly fearless nor supinely frightened about anything is one of its supreme virtues. If it ever had an axe to grind, this writer never heard of it.

"The real value of the Institute is in what it is not. Its agitations have been confined to the human mind, on the theory, I suppose, that by making the mind right, it follows that everything else will be made as it should be. I conceive this to be the *definite and unique purpose of the Institute*. Whatever worthwhile things the Institute may find proper to do within the scope of this purpose will doubtless be acceptable to the membership. Anything less would be unworthy of its unblemished history.

"I doubt if I will be at Columbus. I am under a physician's direction because of an aneurysm, which your own physician can define better than I can. I judge my trouble is no more inconvenient than your own and Burris Jenkins' leg troubles. Barring complications, I am told that I may expect to survive to the Biblical limit and possibly longer, with good behavior, and this is encouraging. I will miss a lot of good fellowship at the Columbus meeting but orders are orders, you know. I trust this finds you in your usual condition of soundness of body and mind."

Secretary-Treasurer's Page

A. T. DeGroot

From Kalamazoo direct to *You!* With a non-salaried officary, the only expense of the Campbell Institute is involved in publishing the *Scroll*. This costs approximately \$600 per year, for ten issues, due to a substantial advance in printing prices during recent months. The only source of income for the Institute is its dues, which were raised to two dollars per year in order to meet advancing costs. Some members have sent in checks for one dollar in payment of this year's dues. You need not expect to get them back, nor will you be dunned for the balance, but if you are among those whose subscriptions, in the words of Amos (the prophet), are only half-baked, now is the accepted time to finish the job. Perhaps you saw displayed in mortician's establishments during the World War the large Liberty Loan posters declaring, "Sure! We'll Finish the Job!"

The fiscal year of the Institute is July 1st to July 1st. You are paid up for the year 1937-38 if you have sent in \$2 since July 1st, 1937. Payment of the current dues of \$2 cancels all arrearages, and makes you a paid-up member.

The Disciples always have done their great work by means of slogans. Some few appropriate words have been coined and spread abroad for the promulgation of every one of their important positions and programs. May the Secretary-Treasurer fling one into the arena of the Institute? It is, "Brother, are you Fiscal?"

Hymns and Spirituality

Albert Acosta Esculto, Minneapolis

In the issue of the Evangelist of June 3, a Reverend John Forest Norman from the Cincinnati Bible Seminary and the Moody Bible Institute, had an arresting paper on "Spiritual Up-To-Dateness," the thesis of which is that American Christians are strangely inconsistent, for they are modern and up-to-date in material possessions but dangerously lacking in up-to-date Spirituality. What he apparently means by "Spiritual up-to-Dateness" is of course 'honorific' for Mr. Norman argues that we are like Apollos, "knowing only the baptism of John." And therefore, in order to be "spiritually up-to-date" with brother Norman, "we must have the baptism of Pentecost."

My object in this paper is not a direct critique of Rev. Norman's pet theology, but to point further, if I may, some of its unescapable ramifications. His paper is suggestive of the question as to what may be a criterion of genuine spirituality. Is it to be in terms of "out-of-dateness" or of "up-to-dateness" style? If it is, we may be headed to a catastrophe for the breakdown of our corporate sense of values. Shall we give up our religious heritages simply because they are out of date in exchange for those which may be up to date even if they are of inferior quality?

Take some of our hymnody. Much of our hymnic literature which has long undergone the test of Music Masters in diverse times and places enhances our Christian culture. Time marches and hymns survive with increasing worth and with the cumulative ongoing of religious associations of sweet memories. Hence they become of age, and thus attain spiritual authority even as the Bible

does. Must we give them up for the sake of up-to-date football "Evangelistic Songs"?

Up-to-date Protestantism is sufficiently endowed with many modern songs composed by unlearned poets and put into music by spiritual illiterates. And these "religious songs" have fermented our uncanonized Christian hymnody. Is it not more inconsistent to preach against salacious literature while we are feeding our souls on questionable music both old and new? The Disciples may not have much of this problem but how can we resist the up-to-date high-pressure salesmanship of these stage singing "Evangelists" who are responsible for such "sacred music"?

On the other hand, let us mistake not spirituality for the ancient or latest seal of accepted labels such as "Christian Music," "Gospel Songs," or "Old Fashioned Bible Religions" by "Church of Christ Choral Clubs" or "World's Biggest Civic Choir Today" without merit.

Our Christianity, in spite of its backbone of "pagan logic" which Professor R. W. Nelson helplessly bemoans, has a profound culture behind it in those polished, old hymns, which were the deepest experiences of the heroes of the Faith, who had no paid or solicited references from music teachers of New York or Chicago. We can only be worthy of these bequests by welcoming new, wholesome hymns which are indicative of the creative stream of our religious consciousness. So, out-of-date or up-to-date religious songs that go no higher than the clattering of the feet, are and always will be jazz. Whereas ancient or modern songs, whether church music, symphony or opera, religious or secular, that move the heart reverently are always hymns.

But we are spiritually impoverished by our persistent "born-again" proponents of the "old fashioned sacred music," when in fact the content of their music is no improvement of the classical

jazz. Through the columns of the Christian Evangelist, on April 22, "The Church is Our Refuge," paragraph 4, Brother Stevenson has keenly pointed out the damaging effects of the jazz upon the church. "Rah! Rah! Rah! melody will do it yet, even as it did when, long before it was coined anew as "jazz." It has been in the church as "Evangelistic" song to fan the period of revivalism to which Dr. Ames refers in his "Psychology of Religious Experience" as a period of more lynchings than at any time.

I submit the suspicious connection of such "sacred music" with our present-day social, moral, and political maladjustments. This is indeed an "up-to-date" issue but it was also the issue of backward old "fogies." They may not be up to date, but some of them looked at this question, in the best way. For examples: If Luther said, "Let me write the songs of a nation and I care not who makes its laws," Confucius joins, "It is impossible for a vicious man to be a good musician." Polybius in his History says that music softened the manners of the Arcadians, who lived in a cold, gloomy country and that the Inhabitants of Cynete, who slighted music, were the cruelest of all the Greeks, and that no other town was so immersed in luxury and debauchery. Plato, it will be recalled in his Republic, affirms that there is no possibility of making a change in music without altering the frame of government. Again, in his fourth Book of Laws, he says that the prefectures of music and gymnastic exercises are the most important employments in the city; and again in the Republic he says: Damon will tell you what sounds are capable of corrupting the mind with base sentiments or of inspiring the contrary."

And Aristotle who seems to have written his "Politics" only in order to contradict his professor, agrees with him, notwithstanding, in regard to the power and influence of music over the manners of the masses of the people. This position was also

shared by Theophrastus and by Plutarch.

So, I submit further that the Christian Evangelist would be more effective in pushing forward her aggressive project for the Social Gospel if she could recruit first-class up-to-date poets who are socio-economically and morally sensitive but not divorced from the heritage of their rich past, together with normally bred composers to offset this jazz music which has crept into our Christian cultus. Thus, let the Social Gospel of the Christian Evangelist go out with all the beauty it has to our homes, to the rituals of our churches, to our types of architecture, even as it has already found its home in our Youth Summer Conferences.

For Jazz, whether it is on the Stage or in the Church, or radio, mistaken as evangelistic song, blurs our perspective of spirituality. It breeds irreverence; it deadens sober judgment; it cripples the sanctity of personality; it fans religious and racial prejudices; and it promotes inhuman wars.

That criterion of spirituality white-washed in terms of "out-of-dateness" or of "up-to-dateness" or by any labels leads to superficiality. Let the pretending propagandists have it. Genuine gold is always gold, irrespective of label, time or place. So is genuine spirituality in terms of harmonious quality and proper integration of personality, empirically congruous with the God of seasoned love and the Christ of symmetric beauty.

One Editor to Another

(In the *Christian Standard* of November 13, Edwin Errett paid the following tribute to the address of C. C. Morrison at the Columbus Convention. All who heard it agree that it was a profoundly impressive address, ringing with deep conviction and presented with compelling urgency and challenge. How far they would agree, on sober second thought, with his assumptions concerning the Church, Secularism, Neutrality, and Pessimism relative to human Ideals, will be subjects of further discussion in many groups. Dr. Morrison stands in such a commanding position in the religious world and among the Disciples that his words invite the most serious consideration.)

In my judgment the greatest address of the convention was that of Charles Clayton Morrison. For eloquence, for courage, for statesmanlike thinking, it outranked all the rest, but its greatest merit lay in the fact that it was thoroughly Christian in its zeal for the church. Many declared that it was pessimistic, and it certainly was frank in declaring the speaker's expectation, not only of war, but of the decadence of this Western civilization. The glory of his address, however, lay in the fact that he emphasized the necessity that the church itself should be kept free, not only from subservience to the state and from connection with the war system, but even from the factionalism that would be involved in the endorsement of pacifistic campaigns. He insisted that the church must not be identified with any of the several interpretations of Christianity or human ideals, but must always be conceived of as a means of proclaiming the revelation of God in Christ Jesus. I very much doubt whether the audience grasped how far-reaching are the principles he enunciated. If I understand him

correctly, his position is devastating in what it does to the church social-service programs we have known in these years past; and I find myself in very sincere harmony with the distinction he makes between the responsibility of the individual to follow his conscience and the responsibility of the church to keep itself from being tied up with the state, and also to preserve the concept of a brotherhood that embraces men of very divergent views in the application of Christianity to everyday life. The point here is not only that Mr. Morrison so very definitely committed himself to the glory of the church universal, but that, in spite of the pessimism involved and in spite of what I believe was a failure to grasp the whole significance of what he said, the audience so enthusiastically greeted what they recognized as an exaltation of the church.

That this means a new orientation to social enterprises was indicated, it seemed to me, in the incident that followed soon after when F. E. Davison practically forced Mr. Morrison to declare himself on the neutrality resolution and in return received a rather mild statement from the editor of the *Christian Century*, indicating only how he as an individual would cast his vote.

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After Open-Membership, What?

E. S. AMES

The practice of open-membership is extending among the Disciples, and this fact raises the question as to its effect in the long run upon the Disciples themselves. Much depends upon the motives and the reasons for the adoption of the practice. If it involves disloyalty to the Scriptures and to Christ, then it strikes at the heart of the message and the mission which the Disciples have proclaimed throughout their history. It might even destroy the moral integrity and very soul of this great movement. We cannot profess great loyalties and at the same time play fast and loose with them without endangering our honor and our religious respectability. Even so great a cause as Christian Union cannot justify an easy compromise of profound convictions.

Since I have long practiced and defended open-membership and at the same time have maintained a real enthusiasm for the Disciples of Christ, I venture to summarize my position on the matter. In a printed sermon delivered January 11, 1903, on *Christian Union and the Disciples*, I gave my views in some detail. It was pointed out that a century of biblical study made it possible and necessary that the basis of union be reinterpreted. This meant a reconsideration of the conditions of church membership, and for the Disciples this involved the question of baptism. Just at the moment when scholarship in all denominations agreed that baptism means immersion and that the early church

practiced immersion, the conviction of its importance was lessened almost to the vanishing point. The following specific points were made. First, no such condition presented itself in apostolic times as now confronts the churches with their various denominations in which many people suppose they have received Christian baptism though they have never been immersed. Second, it is found that the prominence and importance of baptism in the New Testament have been greatly exaggerated. Jesus never referred to his own baptism. Paul did not wish to be thought of as one sent to baptize. The "commission" is of doubtful authenticity. Professor Porter, of Yale Divinity School says, in his *Messages of Jesus*, "This conclusion of the gospel (Mark) cannot be quoted as authoritative on account of grave textual doubts concerning the whole passage." Third, the Disciples have never really held immersion to be essential to salvation, for they have freely recognized the Christian character of the devout unimmersed. They admit that baptism is not merely immersion but hold that genuine baptism requires also faith and repentance and consequently must recognize that there are many imperfect baptisms in Disciple churches. Fourth, people who have been immersed do not seem to be any more spiritual, or honest, or humble, than others. On the contrary, those who insist upon immersion sometimes seem more legalistic and metallic. In view of all this, the question was asked, Would it not be an incalculably greater evil to retard union in the interest of baptism, than to make baptism a matter of individual responsibility in the interest of union?

If the Disciples do not insist on immersion, what is left that gives them importance as a religious body? Much every way. The Disciples are the only numerically great denomination that was born of the liberalism of the early nineteenth century.

This liberalism is seen in their view of the Scriptures, their doctrine of conversion, their democracy, and in general in their application of "reasonableness" to religious ideas and practices. The Disciples have an inheritance and a mind-set which lead consistently to the attitude of scientific inquiry and to the recognition of science as inherently religious when properly understood. Such liberalism is the ideological basis for social reforms in politics, humanitarianism, and religious concerns. If the Disciples understood the historic stream in which they properly have their being, they would see that they are radically different in origin, in temper, in ideas, and outlook from other protestant bodies. They would find in this intellectual and religious inheritance a clear and practicable conception of Christian union in keeping with the spirit of our times. It will be a pity if we hold this treasure in such earthen vessels that we are hindered from understanding and appreciating it, and thereby fail to make it a vital force in our own churches and in the religious world about us. We can miss the day of opportunity by failing to see the meaning of the present in the light of a century of "liberalism," by conceiving that the study of history is a waste of time for those who so much want to proclaim the social gospel at once and very loudly. We can also miss our chance to do something worth while by shutting our eyes to the importance of the common sense philosophy that gave us birth. That philosophy is one of the greatest and most prophetic of all the great systems that move in the mind and soul of modern men. Human beings have to have some kind of philosophy and those who deny that they need philosophy have the sorriest kind of all. The fathers were right when they held that their position was not sectarian and was not denominational. If the Disciples can recover the meaning of the historic movement

within which they live, and enter into the developing philosophy which is still implicit in their thinking, they will become genuinely unsectarian and exponents of vital Christianity and practicable Christian Union.

Disciple Liberalism

Irvin E. Lunger and W. Barnett Blakemore, Jr.
Chicago

Recent trends among the Disciples are indicative of the growth of a mind more concerned with the achievement of unity through compromise and diplomacy than with the clarification of the distinctive attitudes inherent in the heritage and history of the Disciples.

A diversity of intellectual temper grounded in a common Christian faith has always been an essential characteristic of the Disciples. Although differences in biblical and theological interpretation have persisted, they have rarely been permitted to rupture the fellowship of congregations or individuals within the Brotherhood. No regimentation of opinion or practice has had a place in Disciple history. It has long been recognized that an open and honest statement of ideological differences within the mind of the movement has contributed significantly to a wholesome growth in understanding and fellowship.

However, as 1937 draws to a close, it is obvious that a variety of efforts are being made—in the interest of harmony and unity—to fuse basically incompatible interpretations of the message and mission of the Disciples into an artificial inclusiveness suggestive of a unified mind. Laudable as are efforts toward unity, they become dangerous when they infer the possible submerging of honest

intellectual differences in the soft pulp of a composite ideology. Unity of the spirit is a goal to be desired but when enthusiasm for this inclusive harmony invades the realm of differing intellectual tempers and seeks by subtle compromise and astute diplomacy to evolve a common credo, it destroys itself.

Efforts to influence the various ideological positions within the Brotherhood into inferred agreement upon a more comprehensive conformity than that of the spirit violate the fundamental nature of the Disciples. It is not in the absence of vigorous points of view but in their constant interplay that the religious mind and order grow. Significant and continued growth lies not in the submerging but in the clear and positive elucidation of contrasting ideologies within the matrix of sympathetic Christian fellowship.

The effectiveness of the Disciples will be lessened if a desire for institutional unity and conformity among us be allowed to destroy the cutting edge and the potential dynamic of the various interpretations of our heritage and purpose—interpretations which have brought growth and spiritual power to us in the past.

Although no single ideology within our Brotherhood at the present time may be assumed to be *the* mind of the Disciples, this paper introduces one of the more significant interpretations of our heritage and history. This is the liberal and democratic tradition which has persistently asserted itself as the carrier of the common sense, experimental, and scientific ideology in Disciple thought.

Ideology

Until recent decades, liberalism represented a rather concrete attitude in the western world. It was defined in terms of toleration and open-mindedness.

It was a wholesome and undogmatic attitude toward life and truth as man experienced them. It was expounded in the same breath as democracy, human affirmation, and the scientific method.

In the contemporary scene, liberalism has become an innocuously descriptive term referring to those immature and fragmentary philosophies and ideologies which are in transition from the accepted thought patterns of the day. The modern mind has converted liberalism into an ideological sponge with which it has sopped up all fuzzy and unorthodox ideas. In this transformation, liberalism has come to refer to all tendencies in recent thought which are transitional or which violate traditional dogmas. Many self-styled liberals are little more than disinherited thinkers who are incoherently seeking a new dogmatism to replace the old. It is this shift in meaning within liberalism that is largely responsible for its current disrepute.

Recognizing that the Disciple mind has not escaped the confusion in thought attendant to this negative interpretation of liberalism, it seems necessary that an effort be made to clarify the positive Disciple tradition of liberalism in its deeper empirical sense. This more empirical quality of liberal thought among the Disciples evolved from an initial respect for human reason and a democratic confidence in an empirical approach to God. It sprang from the day when the theories of human depravity and the static dogmas of European denominationalism were being critically challenged by the practical and democratic mind of the American frontier. Men living by the strength of reason and self-reliance were impatient in the presence of denominational strictures and formal ecclesiastical edicts. In the spirit of a common sense approach to religious living, Alexander Campbell followed his father in revolt against the creeds, orders, and tenets of dogmatic authoritarian religion and voiced

rational, practical, and simple Christianity. Thus, negatively, Disciple liberalism was an escape from theologies which tended to strangle the human spirit.

Positively, the liberal spirit was a frank manifestation of a growing respect for the dignity and capacities of man in the universe. The effect of John Locke's discussions of human reason in relation to revelation, the influences of early 19th century individualism, and the growing confidence in the scientific method as the way to truth played a significant role in weaving empirical patterns into the fabric of the religious ideology of Alexander Campbell. Disciples have historically proclaimed the proposition that one of the basic tenets of their faith is the ability of man to determine religious belief by the investigation of religious data. To quote from Alexander Campbell,

We have a right to sit in judgment over the credentials of Heaven's ambassador, but we have no right to sit in judgment over the information he gives us.

However, this statement exposes a fundamental difference of interpretation among us. Questions as to the nature of the religious data and as to the character of the "credentials of Heaven's ambassador" have been met historically in two ways. One group within the Disciple tradition has insisted that the only religious datum is the Bible. Another has asserted its right to sit in judgment upon the "credentials," and a continuous clarification of the religious implications of empiricism has resulted.

Empiricism, unlike Minerva, did not spring full-fashioned into the world. It lay in embryo in the Middle Ages in such fertile minds as Abelard, William of Occam, Roger Bacon, and Frederick the Great. But not until the Renaissance interest in man did the empirical method rise to consciousness.

Then it precipitated from several different directions. Francis Bacon outlined the method as applied to the physical world. Descartes experimented with it in the areas of philosophy. John Locke, by applying it to psychological investigation, hit upon a critique of all earlier philosophical methodologies. Alexander Campbell attempted to do in the religious field what Locke had done in the psychological and employed the *sensation-reflection* doctrine which the philosopher had evolved.

Current empiricism has gone far beyond Locke in understanding itself. It can no longer be adequately described as purely a trial and error methodology. The naive figure of the wax tablet is now outgrown. It is recognized that man enters life with certain attitudes and unconsciously adopts a further number from the society about him. With this background as an ideology, he passes through a variety of experiences. In the light of these new experiences, he redefines his ideology and holds the new formulation until additional experiences force upon him a further redefinition. Such is the ordinary course of living. And it is the conscious participation in this practical, normal, every-day procedure that defines the empirical method. Empiricism is the experiencing of life.

Usually authoritarians criticize empiricism on the ground that it is unable to escape from the human frame of reference. The empiricist recognizes this fact but does not consider it a negative limitation. He insists that his critics are likewise bound to human ideologies, and, in particular, to whatever group of first principles or revealed truths they choose to affirm. Further, those who fall back on "authorities" have no method for the correction of their interpretations of these authorities. Whereas the empiricist, bound as he is to human ideologies, has a corrective for their frailty, namely, the constant reference to experience. It is this

factor that keeps the ideology of the empiricist liquid and tentative.

Although the empiricist sees data in the light of his original frame of mind, he has no way of predicting positively the character of the data which will come to him. He arrives at definitions and before long new incidents occur which force him to redefine. From what facts he has, the experimenter rationalizes—knowing full well that at any moment he may stumble upon another fact which will antiquate his rationalization. As rapidly as he molds them, his earthen vessels are smashed by the force of new circumstances. There is but one constant in the empirical formula—life with its infinite variety and possibility.

Action

Alexander Campbell—not in spite of, but because of, his empirical attitude—was legalistic on the question of baptism. It was a decision based upon what he believed to be religious knowledge—the Bible. But in the same years in which the initial Disciple ideology was being formulated, facts were coming to light which were destined to question the quality of the Bible as the unique religious datum. Consequently, religious people who realize the significance of the empirical method have been obliged to redefine the bases of their faith and the patterns of their action.

Fundamental in any method is its respect for its data. The philosopher respects his first principles, the fundamentalist his Bible, and the empiricist his life experience. Empiricists could no more curse life, the source of their power, than literalists could curse the Bible. Profound consideration for life is axiomatic for the empiricist. This respect is not limited to any partial area of life but refers to life as it appears in its universal setting. It is more than a cool deference which leaves other men alone while it follows its own individual

inclinations. For every empiricist, there is the responsibility of increasing his own sensitivity and of keeping open the channels to other men's minds. Accessibility to the facts is the blood-stream of knowledge. Empiricism is vital only so long as men may come together sympathetically, sharing their different experiences, and freely giving one another help in the solution of problems. Empiricism is grounded in a willingness to share together experiences of honest friendship with the universe—it is built on Love.

This ideal of inclusive love—which no one will deny to be religious—leads the empiricist to approach all human needs and problems with a commitment to the improvement and enrichment of life. Continuous redefinition of ideologies with reference to this basic attitude issues in a progressive series of religious ideals which increasingly clarify the relationship between love and life.

Authoritarians have long been skeptical of the existence of any compulsion in the empirical method which would make its ideologies issue in action. Whereas compulsion for the authoritarian lies in the belief that he faces the wrath of God if he does not act, the compulsion of the empiricist is in the recognition that unless he brings his ideologies to the test of experience he betrays his own nature. The empiricist must act. He, unlike the arm-chair philosopher, can not be content when his rationalizations are made to check on paper. The empiricist knows that the frame of mind and the hypotheses with which he began his investigation can only be corrected by turning once again to action. His only court of appeal is experience. It is not until man becomes fully aware that empiricism demands both an attitude of universal love and the application of this attitude in action that he begins to appreciate the religious significance of the scientific mind. And he is not a true scientist or empiricist who has not

yet seen that his own method demands of him both universal love and its actualization in life.

Since empiricists must act, what is the qualitative difference between their patterns of action and those of the absolutists? The absolutist claims that the patterns of his action are unchanging. If the divinely revealed method does not prove fruitful, the fault lies in the failure of men to properly implement the design rather than in the pattern itself. Thus, for the formalist, there is a great responsibility for doing the will of God. This worthy sense of responsibility has given to its followers great religious fervor. All their energies have been expended in doing God's will. The religious empiricist, however, has a two-fold task. His energy is simultaneously divided between doing the will of God and finding out the nature of that will. Being an empiricist, he must act but he must also be constantly redefining the modes of his procedure.

The authoritarian method with its simple definition of ends and its static conception of techniques—devoid of any method for their correction—leaves the way open for any individual to act according to his own peculiar conscience. The determining impulse of action is an individual or sectarian interpretation. Thus, there results an abundance of techniques, which at first blush appear certain and efficient, but which upon investigation reveal no unity of direction nor any significant correlation of techniques to ends. The acts of authoritarians are the supreme example of the ability of sectarian programs to gain emotional power by claiming to be the will of God. Their absolutes issue in action that is arbitrarily sectarian and individual rather than universal.

In contrast, the empiricist draws his techniques from life as it appears in its universal context. His procedures—studied and tentative—grow as knowledge grows. The constant redefinition of means in

the light of experience seldom results in a spectacular burst of activities. Particular modes of action are rejected whenever it becomes evident that they do not support the central ideal of respect for life.

One of the most significant signs that the empirical method is not yet adequately understood by many people is the constant assertion that empiricists lack activist character comparable to that of the authoritarians. This shows that men are still criticizing empirically derived techniques by authoritarian standards. Mere quantity or intensity of action is no index to its quality or intelligence. The empiricist may still put his faith in the foolishness of preaching, for example, but he objects to the twice-confounded folly of evangelistic revivals when statistics have shown that the educational processes through which men are taught to lay hold on life prove to be a more adequate source of sustained religious earnestness.

A datum or an activity is only religious to the degree in which it is operative within the concrete areas of human need for the satisfaction of those needs and for the enrichment of human life. There is no purely religious activity inherent in empiricism apart from its functioning within the actual levels of common life. Only in terms of life and love within a universal context does empiricism issue in either religious or social activity.

While the empirical methodology forbids any ultimate ordering of ends and goals for social life, it does not forbid the direction of the currents and impulses of life toward such ideal ends and growing goals as empirically represent the forward thrust of the human heritage. Being an empiricist does not free a man from responsibility in the unsatisfactory situations in individual and social living. Rather it orders him with the necessity of bringing existing knowledge and techniques to bear

upon the situations in question with a view to their improvement.

Although most authoritarian ideologies tend to accept existing social orders and conditions and seem content to merely give the "cup of cold water" in His Name, the empirical ideologies refuse static affirmation to any social order and turn to the specific task of experimentation in social problems. The tensions of hard social crises which confound most absolutistic and other-worldly ideologies provide the very soil in which empiricism grows and functions creatively.

The attitude of the empirical spirit within the context of real social situations and urgent human needs is that of exacting scientific experimentation. No technique is ever introduced by the empiricist into social action as absolute or utopian. But he does advance specific techniques which hold a maximum of possibility. Even though the modes of procedure which the empiricist introduces in particular social situations are patiently developed from the findings of previous experiences in similar situations and even though the empiricist backs his techniques with unreserved support and animation, he ever holds them as instruments which will be discarded as more efficient tools are produced. Modes of treating the social crises are always as complete as existing knowledge and skill can make them but they never escape from tentativeness in the mind of the empiricist.

Thus, the significant character of the empirical mind as it issues in religious and social action is its inherent affirmation and acceptance of experience as the final judge of its facts, techniques and ends. No ideology in the cross currents of social problems in our time is more severe upon itself and more exacting upon its followers than empiricism. Yet no ideology carries with it into action a higher respect for life within its universal frame of refer-

ence and moves as intimately within the earthly frailties and conflicts of men.

None of the critics of empiricism who challenge its religious activism appear to question its social enthusiasm. It is the most aggressive force for truth and knowledge within the human scene. But those who fail to appreciate the religious qualities of empiricism will always lack a full comprehension of the total character of empiricism until they realize that the quality of empirical action is religious and the field of its action is social. The old concept of a two department life—a *religious* and a *secular*—has been destroyed by the inclusive concerns and interests of the empiricist. It is the respect for life in its total setting that leads the empirical mind into the highways and byways of current social problems. And it is the variety of specific social techniques for the improvement of human life that reaffirms in the empiricist his respect for life. Thus, the empirical mind in action is simultaneously religious and social.

In retrospection, it is clear that the empirical tradition within the mind of the Disciples is a consistent heritage from the growing affirmation of knowledge through experience and reason found in the thought and writings of Alexander Campbell. While it is not the only distinctive Disciple tradition, it appears in the present century as the most promising interpretation of our heritage in terms of religious and social activity. It provides an ever growing body of religious data and conviction. It offers a methodology for the acquisition of unfathomed and unimagined truths. It lifts its ideology pragmatically over the specialized areas of life and seeks to convert the partial interests of men to an earnest friendliness for the universe and a devoted respect for human life. It replaces the divisive idea of *religious* and *secular* strata of life with an integrated appreciation of the universe in which the

religious and the secular are but two aspects of the same existence. While empiricism is *the* inherent Disciple liberalism and as such must be sympathetically understood and recognized within the Brotherhood, it also provides a firm basis for an expanding religious faith and practice before which denominational and sectarian ideologies become as allies in a common quest.

Empirical liberalism refuses to bind itself to the narrowness and impoverishment of a few first principles. It is unafraid in the face of life and throws itself unreservedly upon experience confident that from life in the living there will come its supreme enrichment. The empiricist rejects the strictures which authoritarians accept with their dogmas. He turns his vision instead to the universe.

Two Conceptions of God

Ralph W. Nelson, Enid, Oklahoma

Since our last session of the Campbell Institute re-emphasized the function of *The Scroll* as a medium of discussion among us, I am moved to share with the fellows another chapter on scientific and metaphysical horsemanship. The half of my philosophy of Christianity, with which my good friend and able critic agrees, is logical method. The other half is my presentation of content, or the subject-matter which I suggest stands in need of verification (or possible rejection) by this logical method.

My critic objects that my "ideas of God, Christ, the Bible, Revelation, Miracles, and the Church" are "metaphysical and theoretical principles," and therefore inconsistent with scientific, experimental

logic. He thinks they cannot be stated as hypotheses, in order that we may test their truth or falsity by their fruits. He tells me that there is a flat "contradiction in terms" between the logical device of hypothesis and this "metaphysical" conception of God.

What he is apparently thinking about is not contradiction, but *applicability*. Our experimental logic of discovery is only a kit of intellectual tools for seeking truth about the reality that surrounds us on all sides; and obviously a particular set of tools may not be suited for a specific task. One would scarcely attempt to regulate his watch with a pipe-wrench; nor would he expect to teach his students much philosophy by lecturing on lyric poetry.

In my critic's judgment, the logical method that seeks truth by formulating hypotheses from the materials of available data, and then submits these hypotheses to test by their fruits in ongoing experience, is not applicable to such "metaphysical" questions as the existence and moral functioning of a monotheistic or nature-transcending God. Yet he claims to use this method to substantiate his own conception of God as "reality idealized and personified," as "the universe," as "the whole of things, guided by our interests."

In this effort to retain experimental logic for himself, yet withhold it from me, he reflects the general refusal of early American pragmatists to study metaphysics—an attitude perfectly understandable, in view of the excesses of abstraction indulged in by traditional Greek and German metaphysicians. But it has turned out to be a position hard to maintain, for as the pragmatists have continued the development of their philosophy, they have been compelled to dig deeper into metaphysical subsoil. The trend toward metaphysics, or the development of metaphysical presuppositions im-

plicit in pragmatism, is particularly obvious in Dewey's later writings.

In our present discussion the effort to ignore basic or metaphysical issues betrays my critic into an unfortunate slip. He insists that my monotheism is "metaphysical"; but fails completely to see the metaphysics involved in his own view. My point is simply that if scientific logic is inapplicable to my monotheism because it involves metaphysics, neither is it applicable to his equally metaphysical view.

On the contrary, however, it is clearly applicable to both conceptions of God. Around us is a wealth of data in the world of nature that lends itself to interpretation by either point of view. Likewise are there many chapters in human history that my critic can interpret with an adequacy clearly equal to that achieved by monotheism. In both of these areas he and I are on equal footing. He can claim the support of many great thinkers; such as Zeno the Stoic, John Scotus Erigena, and Benedict Spinoza. I am supported by Peter Abelard, John Locke, Immanuel Kant, and many others.

In the Bible is another mass of data with which both of us must deal. Here are records narrating the social and moral development of the Hebrews; literature of worship rich in its power to inspire devotion and aspiration; and also many passages that purport to be historical. Briefly stated, on their face, the biblical records claim to present a God who is in direct touch with his people, teaching, admonishing, and sternly rebuking through prophets who, on comparatively rare and kindergarten-like occasions, supplement their assertions concerning God by laboratory demonstrations of his supremacy over nature. This stream of prophetic leadership represents God's teaching of Israel as achieving progressively heightened stages until it is climaxed in Jesus. Here again, on its face, the

story is one in which God directs natural forces to the end of making his teaching objective. Taking the narratives as we have them, the miracles aid in producing initial conviction. This supernaturalistically stimulated, initial conviction, however, is only temporary. It leads on to the higher and more enduring conviction that men derive from the naturalistic procedure of learning from fruits in life.

Whatever point of view concerning the nature of God a man may prefer, he must face this biblical data and interpret it as best he can in the light of his view. I dare say that no one will dispute the judgment that monotheism has less difficulty than other world views in accepting the "face" implications or specifications of these records and finding reasonable and usable significance in them. But it is also true that my critic can read and interpret the Bible. The world view that emphasizes the intimacy of God's relation to nature, identifying him with "the whole of things, as guided by our interests," coheres readily with critical scholarship in its reading of Scripture. On their face the Bible narratives provide scanty evidence as to their respective dates. It is simple, then, to date the various historical books a century or more subsequent to the events narrated, long enough to permit myths to develop; and every evidence of supernaturalism is explained away. The God of the Bible is then identifiably linked with nature: as a Principle of nature, he becomes a convenient subject of research for natural science.

Now if my critic and I wished to do so, we could dispute to the end of time over our differing interpretations of Scripture. And neither of us would convince the other, or anybody else who was not already disposed to accept either his view or mine. Why? Because, in lowering our discussion to a clash over words, even the noble words of this

greatest collection of literature, we would be reverting to the verbalistic criterion of Greek logic, which finds truth in concepts precisely defined. Both of us would be surrendering our experimental logic of Jesus and of modern science.

So we may conclude that scientific, experimental logic, upon which my critic and I agree, is equally applicable to all the initial stages of our respective procedures: to his interpretation and evaluation of data, and likewise to mine.

It is also applicable to our final step of experimental verification. Human life goes on. We cannot help but live as best we may. In this living we produce fruits of whatever faith we espouse. And, in spite of ourselves, we shall keep on learning from these fruits. Thus scientifically, and in the wholly Christian manner prescribed by the logic of Jesus, will the point at issue be decided. My monotheism challenges my critic to a defense of his view on equal terms. It does not try to deprive him of his scientific, logical weapons before he enters the arena, by insisting that scientific logic is inapplicable to the matters he is advocating.

In simple words, the question whether God exists as greater than the natural universe, or that his being is, in some sense, identical with nature, is a question of fact. Thus the point at issue between us is not between logic and fact, but between fact and fact. It is not between our agreed scientific logic, and my conception of God; but between his conception of what is fact about God and my conception of what is fact about God.

Here is where we discovered that our common subscription to the experimental logic of Jesus and modern science makes us true comrades in the search for truth, in spite of this issue of fact upon which we disagree. Let all men take note of this high point of excellence in experimental ways of thinking and knowing, as compared with the abso-

lutism of ancient Greece. Were we still subscribing to this traditional logic, all we could do would be to dogmatize against each other, and agree to go our separate ways.

Not so, when we share the logic advocated both by modern science and by Jesus of Nazareth. We seek the truth essential to resolve our disagreements not in some verbal formula, but in life itself, with its progressive harvest of consequences. Then let us re-examine our chief intellectual tool, hypothesis, which we both use in place of the dogmas inspired by Greek authoritarianism.

As Bosanquet defines it: "HYPOTHESIS is a name that may be applied to any conception by which the mind establishes relations between data of testimony, of perception, or of sense, so long as that conception is one among alternative possibilities, and is not referred to reality as a fact." Note the clause beginning, "so long as . . ." This means that if one should insist that his hypothesis set forth the only possible conception of the facts being studied, and should therefore, either intentionally or unwittingly, refer it to reality as final or closed facts, that moment would his conception lose its hypothetic character and degenerate into dogma. Whoever presents any hypothesis about reality must squarely and honestly recognize alternative hypotheses as possibly true and his own as possibly false, or surrender his experimental logic and slip into the pre-scientific and dogmatic logic of absolutism.

Bosanquet is seconded by Dewey in the judgment that this degree of open-mindedness is essential to the scientific and experimental character of hypothesis as a truth seeking device. Dewey states the point thus: "Since suspended belief, or the postponement of a final conclusion pending further evidence, depends partly upon the presence of rival conjectures as to the best course to pursue

the probable explanation to favor, *cultivation of variety of alternative suggestions* is an important factor in good thinking."

Therefore it follows that my critic must concede to my monotheistic conception of God its right to stand as a possible alternative to his own conception; for the simple reason that his failure to concede this much would degrade his own conception to the level of a dogma and convert his logical method of holding it from experimentalism to absolutism. And the same is true on my side. I freely grant that if it should be that Jesus and the prophets and the many giant minds, who have subscribed to monotheism through all the centuries, have been mistaken as to the nature of God and his relation to the world, then I should welcome my critic's conception of God as the next best alternative. And as we continue to seek data and consequences that may aid us in deciding this momentous question, I recognize his conception, along with those of Mohammed, Gautama Siddartha, and others, as alternatives that I must hold in view as genuine possibilities, in order to keep my own belief that God is greater than nature in the logical status of dynamic, driving, scientific or truly Christian, faith. Should I fail on this point of intellectual honesty, my faith would degenerate into the inert and static deadness of a pagan dogma. It would become a blind faith, instead of a scientific or intellectually justifiable faith.

Our disagreement, then, reflects a situation where two men honestly differ in their interpretations of the same data. And this is the sort of issue that can be decided only by the Christian, and scientific, logic of fruits. Thus I urge that, while each of us accords first loyalty to his own conception, each must accept the conception of the other as a possible alternative to his own. By observing this essential element in the device of hypothesis,

we preserve our logic of fruits as a means of adjudicating between us.

Just how, precisely, does this logic decide the issue? By a simple contest in producing the fruits of righteousness and truth. The race is to the swift and the victory to the strong—in this rivalry of love and service.

Let my critic, and all who agree with him in a virtual identification of their conception of God with their idea of nature, unite for the task of regenerating the modern world so that the order of society that all of us hail as the kingdom of God on earth may be distinctly and significantly advanced. If they can turn the current, wide-spread failure of Christianity into identifiable success in getting the principles of Jesus applied and efficiently functioning in the political and industrial world of today, it will be a hardy dogmatist who would still insist that their conception of God or their interpretation of Scripture is erroneous.

And let all who believe in God as a heavenly Father, both supreme over nature and immanent within it, bring forth fruits in personality and human society worthy of their confession of a faith so great. Let them—let us—exorcise from our souls the pagan strategy that the Church absorbed from Greek modes of thought in the course of converting the Mediterranean world, and let us return to the strategy of Jesus: to that method of distinguishing truth from error that made the first two Christian centuries so triumphant. Can monotheists meet this high challenge? Can we who believe that God is greater than nature, and that the Bible reveals him as a veritable heavenly Father who becomes flesh and dwells among us, behavioristically showing us who he is and what he wants us to be—can we so live as to make this conviction evident in our lives? Can we produce such vital evidences of Christian discipleship that men and

women will exclaim spontaneously: "These have been with Jesus!"?

Aye, here is the rub! For fifteen centuries the Church has drilled into young and old the easy assurance that truth is found in words: the words of catechism or creed, or of the Bible itself; and that the Christian life then flows automatically from this super-experiential, verbal truth. Habits of sixteen centuries can be laid aside only at the cost of tragic struggle. It may take another century, even for those Christians who have been working one hundred and twenty-eight years to restore the faith and practices of the apostolic Church, to learn Jesus' logic of deeds and his condemnation of those who rely on words alone. Even his own words conveyed no truth to those who failed to put them to verification in life. "Every one that heareth these words of mine, and doeth them not!"

This is the size of our task. Truth is a pearl of greatest price that no man may win by the arm-chair procedure of merely hearing or reading. Words may be rich ore; they may come straight from God, if and when God becomes flesh and speaks human language; but the gold of truth is to be smelted from them only in the fires of faithful living, where golden fruits come to view. My critic and I agree that the experimental logic of Jesus is the only method by which to resolve our difference. Hence, though our method makes high demands on each of us, its path is one of fellowship and mutual understanding and its goal is bright with the hope of a new era in Christianity.

By their respective fruits, in the era of world history that is dawning, will the truth or error of each view of God be known. The era of much speaking is past. Greek logic, with its verbal certainty, is doomed to extinction in both the Church and the modern world. The day of deeds is at hand. Only in a sublime contest of world-wide ac-

complishment in making the abundant life of righteousness and security in Christian love available to the least boy and girl and the last man and woman, among the common masses of humanity, can the issue between monotheism and all rival conceptions of God be decided. For this is the experimental method of scientific knowing. It is the logic of Jesus.

What Does God Mean?

Herbert Martin, University of Iowa

Out of a more pretentious topic proposed by the Editor, "How Can We Know the Will of God if not through Our Human Ideals and Reflective Thinking," I have elected to recover, at least to suggest briefly, some experientially verifiable content for the term God. The word, God, is one of those terms used frequently and facilely, yet with a minimum of meaning. Words generally are symbols or signs that refer to realities; they are not the realities themselves. Labels become libels when they assume the status of reality. The Irishman when asked why he called potatoes "spuds" replied "What else could they be called?" They *were* s-p-u-d-s. He identified the symbol and the reality. So the groups of letters—God, Theos, Deus, and Gott—too often identified with the reality exhaust their meaning, indeed, become emptied of all meaning. Most people believe in God and know the meaning until asked. Inquiry as to any intelligible concrete meaning usually yields embarrassment. Try it. James was not far wrong when he said that for most people God was an "oblong blur." Apart from rhythmical phrases such as God is a spirit, God is love, with their habitual emotional flavor and thrill, there is

little content of meaning. In such instances the words get between us and the reality and screen us off rather completely from it. They are like professors' lectures which too frequently constitute a non-conductor between the students and the sources whence their inspirations were derived, and to which the students should have access.

Yes, God *is* love. There is no more tremendously significant reality in human experience than the fact of love. It is the greatest thing in the world. It is the ultimate in our experience. It sweetens, enriches, ennobles, unites, believes, expects and trusts. Man loves because it is of his very essence. Because he is organic to nature love is at home there. In man nature's potential comes to expression in love. Love is an emergent in nature's processes. It transcends the individual; it is a social MORE. Men can share it increasingly without impoverishing it; it transcends time and space; as an enriching experience it is qualitatively eternal. Love is not only like unto God it *is* God. Because we love, God *is* and loves. To love is to live indeed. The actuality of love is experiential and functional, not substantive in a metaphysical sense. It is a spirit, an attitude, a practice, a value reality.

Among values of the same type are honor, kindness, patience, justice, mercy and friendship. Goodness, trueness, fidelity and beauty are others. Take out of our life these undeniable verities and the remnant would be sub-human and even sub-animal. Life would then be "poor, nasty, brutish and short." It is these and such value forms of experience that lift life to the human and the divine. Each of these has a reality range beyond our present attainment. They are super-individual and super-social at least in ideal. Each is a quality of the good life. Each is a predicate of God, i. e., God is just and merciful and good and kind. To be kind is to be *kin*. The

practice of these virtues, and all virtues are actual or ideal practices or ways of behaving, makes us Godlike. The value qualities upon which we place a premium we attribute to God. They are in him because they are in us. Even our passions in war participation are God's. Witness the religious quality and fervor of our utterances of hate during the World War. God was on our side and shared our prejudices. Our proclamations and practices were *his* will. When passion subsides and reason becomes ascendant we would unsay those sayings and unwrite our writings if we could. Then as our moral sense reappears we discharge our God of the immoralities attributed to him. Is there not much experiential evidence in biblical history and in our own times to the fact that we make God in our own image? Historically the character qualities of God have varied directly with the values of persons and peoples.

Such reflection tends to the view that the word God is a symbol of our value participations and devotions. He may better be thought of as that order of values glimpsed and partially experienced by us when life runs in its deepest channels and at its highest and worthiest levels, rather than a substance, being, or essence behind these values. This conclusion, be it observed, does *not* reduce God to a myth. As the order and principle of our valuational experience he is more than a vague attenuated theological tradition. At our increasingly saner moral levels we deny to him the immoralities of our insanities. He cannot fall below, he must keep abreast of our attained levels. He must also be above and beyond these levels as the ideal direction of our spiritual progress. This view, I repeat, does not rob him of reality. Rather it gives reality and content to a concept that to most followers has little embodiment of meaning. He is as real as those great and undeniable spiritual values that

make man *man*. He is our ideal, his will is ours at our best, and more.

Nor does this deny to him personality for those who insist. Since these values are the unique possession of persons or selves, and since we regard personality as our highest category, God therefore must be a person. So the argument runs. For reflection, however, this does not necessarily follow. A more logical conclusion would be that, with Spenser, God cannot be less than personal. To say that personality is our highest category may for evolving selves be but temporarily true. To say that personality is absolutely the highest category may savor too much of temporality, of egotism and prejudice. Rather, as already said, I think of the personality of God as the ideal direction of our developing selfhood. It is, at our present level, our noblest concept and therefore attributed to Deity.

Personality may prove a limitation upon Deity due to our temporal, parochial point of view. If God be personal, in the popular sense of the term, his personality may differ so much from ours as to have little in common save the word. And yet the attribution of personality to Deity is achieved *via* our own personality, refined probably beyond reflectively meaningful recognition. God may well be super-personal.

For most of us on the other hand the opposites of these values are equally facts of experience. Injustice, hate and brutality *are* and flourish. This means that in our experience there are two irreconcilable forces in conflict. To deny outright the actuality of evil as Mrs. Eddy is said to do, to reduce it to an appearance due to our fragmentary point of view as Royce, Bradley and Bosanquet do, or to treat it as a lesser good and, therefore, relative as many mediating moderns do—neither is an adequate solution. Each cuts the taproot of the moral problem. These two forces of good and evil

are symbolized as God and the Devil. Were either absolute or omnipotent, theological sword-play aside, the issue would soon be determined. To assume both as absolute presents a meaningless contradiction. Accepting the fact of these two great conflicting forces, with the issue undetermined there comes to moral beings an inescapable challenge. Moral values claim our enlistment in their behalf. To them as moral beings we cannot be indifferent. We must, then, ally ourselves with the good in order that it shall prevail and that evil shall disappear. God is thus through our loyalty on the way to triumph, the Devil is on the way to defeat.

But to conclude. I have sought merely to suggest some bit of concrete content and meaning for the term God. The way to an understanding of the God concept is through the experience of the whole man, affective, energetic, and intelligent. Any one of these aspects taken alone would yield excess and sterility, would prove a by-way, a wilderness wandering. President Schurman said that if there be a God we must find Him in the midst and as the meaning of our whole experience. May I add that the suggestions here made are not incompatible in a world wherein prayer and worship have their place. But that is another matter.

Trail Makers

Henry C. Taylor

How do men progress toward truth? Some move with timid starts and stops. In static periods they firmly hug as final truth the guide posts that merely point the way. And while thus clinging to partial truth they look with fear upon courageous souls who go the way the guide board points and

seek the truth that lies beyond. But when the pioneers have blazed the trail and cleared the path and set up new markers to show the way, the timid souls relax their grip on older posts and move ahead to grasp the new guide posts as final truth, while the studious pioneers press on unperturbed by the critical mood of those who think they know; thus slowly moves the caravan of man toward truth and God.

A Letter from E. E. Elliott

Thanks to you and the publishers of THE SCROLL for the portrait of John Locke, which accompanied the November issue. It was duly placed in a neat black frame and presented to the Independence Boulevard congregation to adorn the wall of the archives, along with those of the Campbells, Scott and Stone, which already hang there. Incidentally, I was permitted time before a congregational meeting to make a little unprepared speech of presentation.

The incident of the presentation brought a promise from our minister, Dr. Harry L. Ice, of an hour on John Locke, to be delivered at some early date. Dr. Ice, as you may know, specialized in philosophy at George Washington University, and appreciates the worth of Locke as a critical philosopher and his contribution through the Campbells, to our movement. I thought you might like to know of this asylum for the picture and of my own appreciation of your thoughtfulness of members of the institute in the distribution of what appears to be a rare reproduction of growingly great value of the Disciples.

(This page was crowded out of the October issue and inadvertently missed the November number.—Ed.)

The sudden death of J. J. Castleberry, of the Walnut Hills Church, Cincinnati, removes from our ranks another of our members. He had made a distinguished place in the religious life of his city during his seventeen years there, and had grown into a place of recognized leadership in the brotherhood. He was an effective preacher, as his published sermons show, and his personal and pastoral influence were probably still greater. He had a great capacity for friendship and was more at home in a friendly chat than in religious controversy.

The death of Mrs. Ellsworth Faris, July 24 closed the life of one of the finest persons in the world. As wife, mother, church member, neighbor and friend, she did her part quietly and beautifully. She was with her husband in the pioneer missionary work on the Belgian Congo and made a remarkable record in learning the language and working among the natives. Mr. Faris has the deepest sympathy of all Institute members who have known him through the many years of his cooperation with us.

Some books we have recently read and now recommend to you are the following: Hartshorne *Beyond Humanism*; Lin Yutang, *My Country and My People*; Burton Rascoe, *Before I Forget*; Mannheim, *Ideology and Utopia*; Faris, *The Nature of Human Nature*; Santayana, *The Last Puritan*; James Harvey Robinson, *The Human Comedy*; Mosner, *Bishop Butler and the Age of Reason*.

Common Sense

Walter M. Haushalter, Baltimore

Apply the rule of common-sense to every religious creed and proposal and you possess a sieve to strain truth from error. If someone says you can mend teeth or remove a cancer by metaphysical thinking, if you are told a Christian never fights, that you have to deny earthly possessions to follow Jesus, that you must go through turbulent emotions to get the Holy Ghost, take your refuge immediately in common-sense and follow its light. After all, common-sense is the gift of God and perhaps His most widely diffused and dependable gift.

Times of confusion are usually made more confused by fanaticisms of every variety and hue from Communism to dogmas of the immediate end of the world. Cherish enthusiasms but avoid fanaticisms. The great proposals of Christianity, the brotherhood of man, the Christhood of Jesus, but immortality of the soul, are sane and reasonable. In this time of confusion put every problem through the sieve of consecrated common-sense and you will find that the resultant healthy sanity is Christianity itself. As Solomon said, With all your getting get Understanding.

Abner Webb writes from Cleveland Heights: Just a line to express my appreciation of your leader in the November SCROLL. I have felt that the Institute was too much given to considering where we came from and not enough to where we go from here. You have related these two ideas, although as to how closely to present facts I have my doubts."

Mrs. Monser writes from Decatur, Illinois: "I'm so pleased to receive the copy of John Locke's portrait. I've spent this Thanksgiving Day alone, with this copy before me, and studying 'The Conduct of the Understanding' by him."

Propaganda

An institute for propaganda analysis has been organized to help the public to detect and resist prejudiced and "inspired" attempts to influence opinion. A monthly paper for this purpose will be published at 132 Morningside Drive, New York. It will deal with seven common devices. One is the "Name Calling" method of which it is said:

"Name Calling" is a device to make us form a judgment without examining the evidence on which it should be based. Here the propagandist appeals to our hate and fear. He does this by giving "bad names" to those individuals, groups, nations, races, policies, practices, beliefs, and ideals which he would have us condemn and reject. For centuries the name "heretic" was bad. Thousands were oppressed, tortured, or put to death as heretics. Anybody who dissented from popular or group belief or practice was in danger of being called a heretic. In the light of today's knowledge, some heresies were bad and some were good. Many of the pioneers of modern science were called heretics; witness the cases of Copernicus, Galileo, Bruno. Today's bad names include: Fascist, demagogue, dictator, Red, financial oligarchy, Communist, muck-raker, alien, outside agitator, economic royalist, Utopian, rabble-rouser, trouble-maker, Tory, Constitution wrecker.

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Notes

E. S. Ames

Professor Sarvis contributes to this number an article on, What kind of Christian Union do we want? He teaches Sociology at Ohio Wesleyan at Delaware, Ohio. He was for fifteen years on the faculty of the University of Nanking, China, and since then has taught at Hiram College, and at Southern M. E. University at Dallas, Texas.

J. Robert Sala received his Ph.D. degree in History at the University of Chicago, and has taught at Lynchburg College, and is now Dean of Christian College at Columbia, Mo. He is the son of John P. Sala of Buffalo, N. Y.

Lt. Colonel Zimmerman has been for many years a Chaplain in the U. S. Army. He is a graduate of Drake University and has studied at the University of Chicago. He helps to keep the pacifists to a realistic view of the war problem, though like the rest of us he would like to see war abolished.

Professor Pyatt has been for many years Dean of the College of the Bible at Lexington, Ky. He received his doctorate at Harvard University. He is a forceful member of our Association of Colleges which is now the name of what was formerly known as the Board of Education of the Disciples.

William Mullendore is a farmer-preacher at Franklin, Indiana. In 1930 he published a wise book, *The Urge of the Unrational in Religion*, through The Stratford Company, Boston. He is a Butler man and was on the liberal side in the heresy troubles of the nineties when Professor Garvin was the center of much attention.

Monroe G. Schuster is the very successful pas-

tor at Gary, Indiana, where he has built up a flourishing church, known especially for its lovely orders of service. He is a Yale Divinity man and the speech here outlined was given at the annual meeting of the Institute last summer.

Our Secretary, A. T. DeGroot, is pastor at Kalamazoo, and has recently made extensive improvements in the church building. He has taken hold of our Institute affairs with an experienced hand and will help us to get out of the red if we will cooperate. The dues are two dollars a year and the fiscal year begins every first of July. The subscription price is one dollar. We cannot continue to mail the *Scroll* to those who have not paid at least the price of the subscription. New subscriptions would be appreciated. Each member could help in extending the circulation by getting, or giving to some friend, at least one subscription.

J. W. McKinney, of Wichita Falls, Texas, writes: Enjoyed the last *Scroll* very much. I suppose I am thoroughly "Lockean" now, having framed the copy of the portrait of Locke and placed it in my study. Meetings of the Institute restricted to members and prospective members should be much more interesting than the "mass meetings" held at Columbus.

It is encouraging to receive voluntary contributions for the *Scroll* from members and friends. It is important that every member feel that this is his open forum for whatever he would like to share with us all. Notes of postal card length are welcome and add variety to these pages. If you get too much of the editor's writing it is your own fault!

Professor Ellsworth Faris, while on vacation from the Chairmanship of the Department of Sociology in the University of Chicago, will teach in the University of Hawaii in Honolulu, beginning with the second semester next February and con-

continuing through the summer. Honolulu is a grand place for a sociologist as well as for a human being any time in the year. Out there they say, We have the climate that California *boasts* of having! The Disciples, from their beginning, have stressed the reasonableness of Christianity. This is an attitude which needs to be cultivated in the world at the present time when there are so many holy rollers, Barthians, millenialists, sectarians, infidels, backsliders, fascists, communists, heathens and pagans.

Christian Union

Guy W. Sarvis, Delaware, Ohio

The Problem of Christian union is perhaps engaging less attention than at an earlier period. In fact in the presence of rampant nationalism and threatening world dissolution we are becoming far more concerned with the adjustments which we must make to a divided world than with dreams of a great human brotherhood.

Then the unities of the modern world are not so reassuring. We have our mammoth industrial and financial concerns which threaten to become Franksteins; and our most arresting type of unity is the modern totalitarian state. In it we see in sharp outline the gains and losses of regimentation. These governments are efficient and evoke loyalty and enthusiasm which are disconcerting to those of us who still pin our faith to democracy. Apparently most of their people have a feeling of superiority which amounts almost to messianism. Democracies are viewed with pity or contempt, while the democratic peoples are hesitant and uncertain, questioning their own system only less than they question totalitarianism.

In this situation it seems to me we have implied the central problem of diversity and unity in

religion. Organizational unity unquestionably makes possible greater efficiency and vigor in group action, but limits seriously individual initiative. The religious tradition of the Disciples is intensely democratic and individualistic. It is in many ways like the political democracy which is its contemporary. That democracy attempted and attempts to achieve unity through loyalty to words—the constitution, the Declaration of Independence, the decisions of courts, the tradition of the founding fathers and slogans without number. At the same time it insists upon individualism, and interprets the words it worships to suit the interests of the class or individual involved and thus defeats genuine collective action. There is something almost ridiculous in the fact that the Disciples, who are among the most individualistic and non-conforming American Protestants, have been advocates of Christian unity insisting that "Where the Bible speaks we speak and where the Bible is silent we are silent." Obviously this idea of unity rests on a worship of words which is essentially the same as the blind acceptance of slogans and formulae that characterize our political democracy.

It seems to me that in our advocacy of Christian union we have been astonishingly blind to the fundamental psychological and philosophical problems involved in the achievement of a balance between diversity and unity—the one and the many. We have repeated the prayer of Jesus "that they may all be one" without analyzing the meaning of the words or their practicability or even their desirability in our human world. What kind of oneness can be achieved within a congregation or among congregations? I live in a town of 8,000 population in which there are five Methodist Episcopal churches. It is doubtful whether there is less competition for members and financial support among these five churches than between them and the Bap-

ist, Presbyterian, and Lutheran churches. Nevertheless they have one creed, one discipline, and one bishop. Why the lack of unity? Because these five congregations represent five groups of people who have developed a sense of pride and possession in their church buildings and organizations and a desire to outdo the competing churches of their own denomination. Do we not have in this situation the essential elements in disunity among all Christians? In other words, creeds, rituals, organizational forms are for churches what slogans, political platforms, rallying cries are for political parties. It is quite obvious that the driving force in politics is the vested interest of political bosses and politicians. They serve the country well or ill and do so "in the name of God," but their motivation is basically a desire for income and "recognition"—the will to power. There must be high sounding platforms, professions of devotion to national welfare, sacrificial idealism in political campaigns. Most of this is taken seriously or semi-seriously by candidates for office—"public servants!"—and by the public; but it is manifestly merely the externalization of the will to live, especially of office-seekers. It does not suggest that this seeming duplicity is unworthy. In fact it seems to me to be but a description of universal human behavior.

Is it too much to say that our motivation in churches is similar to that of political parties, Rotary Clubs, and Kiwanians? In other words, human beings seeking the realization of their "wishes" behave in such a way as to achieve personal prestige and economic adequacy. Surely even a short review of religious history makes it evident that human behavior in the church is of the same essential nature, determined by the same drives, as human behavior in other areas of life. The problem of Christian union, then, becomes one of human behavior rather than one of agreement on formulae

or creeds or church architecture or organization. Dreams of Utopia in which the "lion and the lamb shall lie down together" will be fulfilled only when the wishes and fears and longings of living creatures are extinguished by death or some miraculous transformation. Disharmony, conflict, hate, envy are in the human scene just as their opposites are here. All solutions must be compromises or adjustments in relative and limited terms. We must achieve within our families and immediate groups such accommodation as will make living as tolerable and interesting as possible. Nevertheless, even within the family a condition of "antagonistic cooperation" prevails. Only in a completely patriarchal or matriarchal family could there be family unity—and this would be achieved only at the cost of the complete subjection of the will of the members to the will of the head. The larger the group the more difficult and, probably, the less desirable is it to effect unity through such dominance and subservience. Happiness and health lie somewhere between.

It is obvious that the argument here suggested cannot be elaborated in the space at our disposal. My fundamental contention is that union is no more and no less desirable in religious organization than in other areas of human relations; and that the framework of words and behavior patterns are but the scaffolding within which human desires express themselves in social structures which are constantly changing and which must continue to change if they are to bring to individuals that richness of living and fullness of satisfaction which makes life significant. There is, then, no one pattern of either unity or union. Diversity and disunity are as valid, as inevitable, and as desirable as unity. This is not to suggest that in specific situations wasteful competition must be accepted; only that as new unities will arise out of human struggle, new disunities will also appear in the perpetual readjustment between the one and the many.

The Liberalist Manifesto

J. Robert Sata, Columbia, Mo.

We are too close to our times. In the swift onrush of events we are overborne by immediacies. Nowhere is this more true than in the field of religion. We look mournfully at *Fortune's* survey to see that half the people of America are conclusively of the opinion that religion, with its institutions, is slipping. Particularly does this apply to the liberal Protestant groups. There is no point in trying to gloss over these lugubrious figures. Liberalism in American religion *is* slipping—badly. Cults, old-time religions, high churchiness—in fact about any sort of authority—are recruiting themselves from the ranks of erstwhile liberals. To the student of history this movement is not surprising.

The liberalism of the nineteenth and early twentieth century was not the first such movement in man's history. Ancient neo-platonism was one of them. Plato had paced his groves, and had taught his disciples an intellectual approach to the old and vaguely understood dichotomy between mind and body. He had given it a very adequate metaphysic and with it a fine intellectual respectability. The Stoics had roughly institutionalized this intellectualism, and by the time of Aurelius it had become the keystone to a beautiful philosophy of life. The trouble was that while men died beautifully and peacefully *in* the faith of neoplatonism, no one seemed anxious to die violently *for* that faith.

Another such movement of liberalism was indebted to the leadership of Avicenna and Averroes in the mid-Middle Ages. These mighty minds shook the thinking of Spain and France in their day. For a while it looked as if they might make a difference, but nothing much came of it. Abelard's success was temporary. Erasmus, the great liberal of the Refor-

mation, should have made a greater impact on his age than did Luther. Locke set forth a liberal philosophy of government, but in all three cases where his ideas stirred up revolution—in England, in America, and in France—the government did not fall into the hands of the common people but only into the possession of another set of aristocrats. Always, movements toward liberalism have been browbeaten or sabotaged. To those who would like to feel that man, through reason, can bring order in his world, the history of liberalism is discouraging.

Books have been written to assess the reasons for the “failure” of liberal movements. Neo-platonism did not get in the way of anything or anybody; Christianity did. The liberal tradition has, and in the very nature of the case must be, maintained, if at all, by an intellectual aristocracy. Liberalism has kept itself a method; it has not been a faith. Liberalism lacks persuasive cosmic sanctions. It has no heroes and no absolutes. These are fearful handicaps, and those of us who do believe in reason and pursue the method of liberalism should give them thought. Is there nothing to be done?

One possible position is the rationalization of the present state of the liberal tradition. We can point to the flickering torch that has been passed from hand to hand down the generations. Liberalism may become the esoteric religion of an intellectual coterie. We could salve ourselves by quoting passages about the ten righteous men in Sodom. That would all be very respectable and we would not get in anyone’s way. But it is hard to see how that would help to bring in the Kingdom of God.

Perhaps there are other ways. Maybe we need some heroes. Liberalism has them, if it would take the trouble to resurrect them. Perhaps the garden variety of folk would come closer to understanding the truth and value of the liberal point of view if they could hear biographies of men like Spinoza as

often as they are regaled with the Weemsian account of that great democrat, George Washington. Call for Paul de Kruif!

Perhaps we need a new vocabulary. All government statistics to the contrary, most Americans are not literate. College students hate to read and cannot when they must. They can master the meaning of pictures, though. Here is a thought: why not publish a tabloid *Scroll* for the conceptually illiterate in which each issue tried to teach one idea by means of pictures? The Foreign Policy Association is doing just that in the field of world affairs. And if we really believe that mysticism is another word for magic and that authoritarianism is spiritual fascism, perhaps we shall not be so fearful of getting in someone's way. Liberals of the world, unite! You have nothing to lose but your chains!!! And your carpet slippers.

State and Church Again

Walter B. Zimmerman, Jefferson Barracks, Mo.

Although there is a fairly definite conception of the relation between the church and the state in America, "Homer sometimes *nods*" as he attempts philosophical attitudes on this subject. Every public school student knows this relation. To him its full significance and all its ramifications may not be entirely appreciated. But the concept of "separation of church and state" is definite and specific.

Separated, the church and state are independent in theory. In practice, because America is a democracy and the state is the people, just as church militant is its people, they are interdependent and their interests, objectives and activities are vitally interlocked. Perhaps to be a good citizen is to be a good churchman and *vice versa*. Of course, the idea of separation of church and state with this mutual dependence may be debatable as a policy but it is

the American policy and few citizens would oppose it.

For Disciples of Christ, grown in the same philosophical and social background as our national life itself, this viewpoint should be loaded with realism. And now for an antithetical text:

*"The church is not a citizen of the state; it has not pledged its allegiance to the state; the goods which it possesses and by which it lives are not the gift of the state, nor is its freedom to pursue its spiritual ends the privilege granted by the state; the church is under no obligation to the state, it owes nothing to the state."**

If the English language means what it is presumed to mean the writer of this text seems strangely unaware of realities. Something must be wrong. Perhaps the difficulty resolves itself into the common error of making "the church" an entity which it is not. The associated error may make the government, the nation, an entity apart from the people, which it is not. But this charitable explanation might be an accusation of building straw men to make them fight which is not feasible.

First, it is stated that "freedom" to pursue its spiritual ends is not granted by the state. This appears purile in a world of reality. Certain states have denied this freedom to the church; others have granted it. America is one of these latter.

Second, that "the church is not a citizen of the state" is quite true. But members of the church are! What is the difference? Again, the church "has not pledged its allegiance to the state." True! But most of the members of the church do pledge such allegiance. What is the difference?

None except ultra-pacifists who have taken the so-called "slacker's oath," and may their tribe

*From the masterly and statesmanlike address, "Preparing the Church for the Next War," delivered by Dr. Charles Clayton Morrison at the International Convention, Disciples of Christ, Columbus, Ohio.

decrease, need be pessimistic about the state and church relationship in the United States. Naturally these are in trouble when they face the realities of war and peace. To hear the word of the 1937 Nobel Peace Prize Winner, Viscount Cecil, must be shocking. To know that this greatest of peace advocates observes that young people who sign pledges not to bear arms would do better to join societies which recognize that force is a fact which cannot be ignored, that force exists wherever nations exist and that the world objective should be to control force by international agreement, must be disconcerting. Perhaps even these "pledge-signers" will hear this transcendent peace voice and manifest allegiance to the state in order that the states may achieve international peace agreements of effectiveness. In connection with these two points the constitution of the United States, basic law of our state, may be read. The First Amendment opens with:

"Congress shall make no law respecting any establishment of religion, or prohibit the free exercise thereof."

Translated positively this must mean that the government shall insure freedom for "any establishment of religion . . . and the free exercise thereof." The highest courts have upheld this interpretation. Is it true that "the church is under no obligation to the state, it owes nothing to the state," in the light of the freedom granted? Catholic, Protestant and Jewish leaders the world over have paid tribute to the American government for this attitude. Certainly considerate Americans are under obligation to the state and owe something to it for this freedom. Let such as cannot acknowledge the debt visualize themselves in countries where freedom of religion and conscience is denied; a creative religious experience of conversion should ensue. This negative pronouncement by amendment to the constitution gives the church "freedom to pursue

its spiritual ends" and it is purely a "privilege granted by the state." A realistic world view, cognizant of the denials of this freedom in many places, makes this attitude mandatory. As one, I would testify to my appreciation for the privilege the state grants.

Third, and finally, "the goods which it (the church) possesses and by which it lives are not the gift of the state." I wish this could be partially true at least but it does not seem to be even that. The goods, the very life of the church, depends on the state. Conversely, in my opinion, the goods and life of the state depend on the church. Further, the American state subsidizes the church in many ways. Church buildings are exempt from taxation of any kind. More often than not church schools, church entertainment and recreation centers, higher church institutions of learning and many church enterprises which come directly in competition with similar secular activities are exempt from taxation. This is nothing short of subsidy! Tax exemption is a "gift of the state." It is a gift in "goods." This can be justified only on the ground that the church makes a contribution in value to the state, i.e., the people. No church denying loyalty and allegiance to the state should accept this gift. Any church failing to contribute values to the state should not be offered exemptions of any kind.

The prosperity in material and spiritual matters within the state is shared by the church. The obverse is true. Certainly, in America the church owes a debt to the state which only time and earnest effort shall ever pay. The recalcitrant attitude of some, denying the debt like debtor nations, is scarcely to be considered the highest idealism. Ideally, what should be the relation between the church and the state? Why not one of mutuality, cooperation, reciprocity? This is the way of creative process and it would seem the state has gone more than

half-way. This is the only way a democratic nation and religious being can survive together. Separately, antagonistically, both cannot survive; indeed, neither can for long. The alternative is a totalitarian political state and the suppression of religion or a totalitarian *political* church. Neither is consonant with American desires or hopes.

" 'Tis fine to see the Old World, and travel up and down

Among the famous palaces and cities of renown,
To admire the crumbly castles and the statues of the kings,—

But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me!
My heart is turning home again, and there I long to be,

In the land of youth and freedom beyond the ocean bars,

Where the air is full of sunlight and the flag is full of stars."

—Henry Van Dyke.

College Of the Bible

Charles Lynn Pyatt, Lexington, Ky.

Despite a very prevalent opinion to the contrary the early emphases in college education among the Disciples of Christ do not seem to have been on preparation for the ministry. Bacon College, founded in 1836, until the time of its revival as Kentucky University in 1865, did not have a ministerial training department nor a professor of Biblical literature. Its emphasis was rather upon the type of education then current in America with an additional interest in civil engineering. The churches of Kentucky sometimes complained because Bacon College did not make some other provision for ministerial and religious training.

As far as the ministerial training department is concerned, much the same thing may be said of Bethany, founded in 1840. Bethany aimed to give a regular college course with additional training in agriculture as Bacon College had emphasized civil engineering.

Alexander Campbell's lectures on the Bible and any similar activities were intended to help the religious life and outlook of all the students, not simply those who were candidates for the ministry. I cannot boast of intimate acquaintance with Bethany's history, but so far as I know nothing like a ministerial A.B., or special course for ministers was offered at Bethany College during Alexander Campbell's lifetime.

What these colleges did was rather in harmony with many of the practices then prevailing in this part of the country in the fields of professional education. Ministers as well as doctors and lawyers were supposed to get the best possible education in what may be called the Arts & Sciences, though this was frequently neglected. It was expected that professional training could then be secured under the tutoring of an older man practicing in a desired profession. This included, of course, actual practical work and counsel as well as directed reading.

With this in mind we need to approach another phase of early ministerial education among the Disciples and recognize the fact that there were many among our spiritual forefathers who did not believe in a ministry educated in colleges or institutions. This found support in some of the early writings of Alexander Campbell, though he probably succeeded in overcoming this false impression in education better than in other fields of Christian activity. An opposition to an educated ministry also came into our brotherhood from various groups which contributed largely toward our membership. Converts cap-sized or baptised from other groups—for instance,

the hard shelled Baptists, frequently maintained many of their old opinions regarding the undesirability of an educated ministry, missionary societies and various and sundry related evils. The result was large areas of our country and many sections of our brotherhood were influenced by a theory of opposition toward an educated ministry. In certain sections of the country essentially such opinions still prevail, though I think they are rapidly disappearing. Such opinions though present never became dominant in the brotherhood.

Remembering these two warnings from our history we can imagine somewhat of the uncertainty prevailing in our brotherhood in 1865 when The College of the Bible opened its doors as an institution with the aim and purpose "To prepare young men for the Christian ministry." However interesting certain details of its history might be at other times, here it is better to mention simply the standards of education which are reflected by its progress.

When The College of the Bible was organized it advertised two types of training—"The course of instruction is adapted to two classes of students; first, to those who have completed the course in the College of Arts, or in some other college of equal rank, and who desire to obtain a thorough and critical knowledge of the Holy Scriptures in the original languages; and secondly, to those who have little or no acquaintance with the Greek or Hebrew, and who desire to obtain only a general and practical knowledge of the English Scriptures." The first of these courses came to be called The Classical Course. The second, The English Course. As a matter of fact, the Classical Course requiring or expecting an A.B., for admission did not materialize. When it finally became current it was not as a graduate course but as a combination of the course leading to the A.B., and the old English Course plus some study of Hebrew and Greek.

The English Course was the one usually taken by students entering The College of the Bible. I know of no evidence which would indicate that any distinction was made in class between the two groups of students. Very few took the so-called Classical Course. From 1867 to 1872 there were no graduates in that course. In 1873 there were two. In '74 none. In '75 one. In '76 two. In '77, '78 and '79 none. In '80, '81, '84 and '85 one each. An average of eight or ten men graduated each year in the English Course. Those graduating in the Classical Course almost without exception, had previously graduated in the English Course. It is thus easily seen that the dominant interest was in the English Course.

Practically speaking, this English Course consisted of about two years of work most of which was Biblical or practical. Only gradually did any attention come to be paid to entrance requirements. As time passed it came to be expected, though not strictly required, that a student should have on entrance or should take in his course about eight so-called units of high school work. A bit of college work was required, especially in English and Philosophy.

This information about the English Course is given because it is representative of the Disciples' attitude toward ministerial education and because I believe it was exceedingly influential in leading and creating an opinion favorable to education for ministers. It may not seem to amount to very much to us today, but it bulked very large in the opinion of many of our ancestors. Functionally, it was admirably suited to meet the needs of its day. The men thus equipped rendered valuable service to our churches and many were workmen who needed not to be ashamed. I do not mean that such a course can be advocated for our day, but I have no apology for the course or its usefulness for the generation in which it was initiated. It was in advance, but not too far in advance, of current opinion and it led

many of our churches to have a favorable opinion toward a college education for ministers.

I would not think of ascribing all of the credit to The College of the Bible, but I do think it deserves great credit for the creation of favorable opinion. Our brotherhood split on the question of instrumental music and missionary societies. Some years ago a leader of the so-called "anti's" swore on oath in a court room in Tennessee that J. W. McGarvey was unworthy of Christian fellowship. First, because while he refused to belong to a church that used an organ, nevertheless, he had preached in such churches. Second, he had contributed to missionary societies, and third, he had communed with the unimmersed. Did any of you ever wonder why something against education was not included in such a charge? I mention this to emphasize the fact that people were seldom if ever declared heretics because of an issue over colleges or religious newspapers, and so far as I know neither of these has ever been an outstanding issue with the various factions of our people. Many things have contributed toward this tolerance of education for the ministry but I believe none more than the old English course of The College of the Bible.

Such conditions prevailed until about 1900. Then things began to occur. The members of the executive committee of The College of the Bible decided that they would bring to its campus men with the highest type of university training, and they began to encourage young men to become candidates for a doctor's degree. About the same time a number of leaders in both Kentucky University and The College of the Bible began to feel that the two institutions should be brought more into the main currents of the streams of education. The older teachers, especially J. W. McGarvey and Chas. Louis Loos were beloved and honored, but it was felt that the institutions had gotten a bit out of touch with the educa-

tional world. At least a considerable number of the curators of Kentucky University, now Transylvania College, worked to bring Burris Jenkins to the presidency of that institution with the purpose of accomplishing two things, namely — raising money and more especially “standardizing” the institution.

Such ideas were reflected in the student body and probably in faculty opinion. The raising of standards in The College of the Bible was discussed but did not become very effective. However, the Classical course came to be prized far above the English course. Informal discussions were carried on among students, faculty members and administrators about the necessity and desirability of initiating a course leading to the degree of Bachelor of Divinity.

Naturally things moved slowly. It was not until 1912 that the graduates of the Classical Course outnumbered the graduates in the English Course in any one year. We can now see that the English Course was gradually passing away. Perhaps it would have been better if this had happened earlier. In 1916 the degree of Bachelor of Divinity was first conferred. However, it was on the basis of the so-called “telescopic” arrangement. As a matter of fact, the standards were gradually rising and further advances were desired. However, it was felt that it would be impossible for The College of the Bible to abandon the so-called “telescopic” arrangement while it was retained by other influential seminaries. However, when the new standards finally adopted by the American Association of Theological Schools were first proposed The College of the Bible not only approved but advocated their adoption. At the meeting in Chester its vote was cast in favor of that program and soon afterward by vote of the faculty and governing body those standards were adopted. This recital seems to me to suggest several observations which may be worthy of your consideration.

First, the educational level of the general American public is gradually rising. Second, because of the rising level of education and the activities of such seminaries as comprise the American Association of Theological Schools not to mention many other factors, there is a rising level of educational preparation expected and demanded of ministers. Despite many notable examples to the contrary, this advanced standard is being obtained and will be attained proportionally by more ministers in the future. Of course what has been said of the ministry in general will be relatively true of the ministry of the Disciples. My third is a question. Will the ministers of the Disciples of Christ be trained entirely by seminaries supported by other brotherhoods or will the Disciples of Christ support institutions which will provide the desired training for a reasonable number of our ministers? Personally, I believe they will. What saith the prophets?

The Resurrection

William Mullendore, Franklin, Indiana

Was the resurrection of Jesus a physical objective reality, a unique unrepeatable fact, that must be believed, or was it a subjective experience that may, under certain conditions, be shared by disciples until the end of time? To ask this question will seem to many almost impious. With most of us the literal resurrection has been so fundamental in our religion we have never allowed ourselves to question it. With most of us tradition is more precious than truth and, if they be our traditions, we refuse to test them by the same rules we test the traditions of other religions. I think it is Edersheim who says "The resurrection of Jesus is the best attested fact of history." Of course he refers to a physical resurrection. So far as the New Testament records are concerned it must be admitted that, on the surface at least,

they are against a subjective experience of the resurrection of Jesus. But any proper study of the resurrection requires that we not only examine the records but go behind the records and examine the common opinion that would easily shape all related beliefs.

First it must be remembered that resurrections are, to say the least, to us, most extraordinary events and, if the evidence satisfies the modern mind, it must be most extraordinary evidence also. In fact, I doubt whether any evidence, two thousand years old, on a resurrection would satisfy any scientific mind of our day. Christians of our day may think they believe in Jesus because of the resurrection. Just the reverse is probably true. We believe in the resurrection because we believe in Jesus. I have also heard it said that our belief in immortality rests on the resurrection of Jesus. Again the opposite is true. We believe in the resurrection because we believe in immortality. Immortality will lose nothing then if we cease to burden it with the load of physical resurrections either in the past or in the future. In fact, I think most Christians have abandoned the belief in the future resurrection of the body and that too without injury to their belief in immortality. Instead then of the resurrection being the best attested fact of history I doubt whether we could have evidence sufficiently credible to convince any group of men of modern mind based solely on the evidence of the most trustworthy men of two thousand years ago.

This is true because those men lived in a world controlled by caprice and not by laws. Resurrections were supposed to be commonplace. They were thought to be quite ordinary and hence they did not require extraordinary proof. Herod had put to death John the Baptist. When Jesus moved north and began preaching in Herod's region, Herod immediately leaped to the conclusion that it was John raised from

the dead. Thus the very last thing a modern mind would think of was the first thing Herod thought of. Nor was this Herod's conscience working overtime. Others, we are told, thought the same thing. In some of the commissions the disciples are sent out with instructions to raise the dead. They do not seem to be appalled nor does the writer. When Jesus was crucified we are told that many long dead arose from their tombs and walked through the streets of Jerusalem. It was no more difficult for the people of that day to believe in a resurrection than for our great grandfathers to believe in ghosts. And just as our great grandfathers could not furnish satisfactory evidence upon the reality of ghosts, so the New Testament writers could not furnish to our day satisfactory evidence on resurrections. This is not to doubt the sincerity of either our grandfathers or of the New Testament writers. They are simply incompetent witnesses on these subjects because of mental bias.

But let us leave the New Testament writers for examples of reported resurrections where christians will have unbiased minds. The Orphic cults flourished in New Testament days. There were many of them built around a resurrected god or hero who had appeared to their votaries after their resurrection. Plato, in his last book of *The Republic*, with supreme naivete and great detail, described the journey of the Pamphylian Er, who, killed in war, went to the underworld of the dead and came back to life again after having seen infernal punishment. Plutarch refers to the story of Thespeius, who like Er, died and came to life again. In neither of these accounts is there a word that might lead us to infer that either Plato or Plutarch doubted the objective truth of these stories. The Greeks knew many stories like these. Zagreus, Cleonimus, Eurinus, and almost endless others came to life again after having seen the other world.

Now how are we to account for these resurrections and mystery cults so seriously believed in by these keen minded and cultured Greeks? I take it that it is a sort of a hangover of the primitive mind, which all races are slow to give up. The primitive mentality differed much from ours in that it lacked the power of self consciousness. It seemed to lack the power to distinguish between things outside of self from things inside of self; between fact and fancy; dreams and reality; the subconscious and normal participation; knowledge and illusion, ecstasies and visions from normal behavior. I can best illustrate my meaning by a few examples that might be expanded indefinitely.

One's shadow was supposed to be so much a part of one's self that it was possible to kill one by piercing one's shadow. One's portrait is endowed with life. The image of a master served as the master himself. An old Chinese account tells us of children born of a widow and a statue of her husband. Trees, rivers, stones, as well as images, were endowed with a sort of consciousness. When child or man gets mad and breaks the tool that mashed his finger, he manifests the hangover of this primitive mind. Dreams were real activities of the soul that leaves the body in sleep; in fact they were thought to be the more real experience, since in dreams the soul is untrameled by the flesh. The vision and the trance were realities. The ecstasy was not, to the ancients, excessive joy or enthusiasm, it was what the word etymologically means, the soul standing out of the body.

Just how these mystic cults started, we can only conjecture, perhaps through realistic visions or trances such as seem rather common among the American Indians and other primitive races. The Sioux Indians are examples of many others. Their religion centered around some ecstatic visions during which people saw the dead and conversed with

them. These realistic visions are told in great detail. They always depict fantastic countries and persons just as though they were actual. These realistic visions are repeatable under certain religious frenzies into which the devotee works himself. Not only are these visions individual but they are collective. Whole groups under the spell of intense emotion see the same personages. In fact this collective vision seems to be a part of the secret of mystery religions, where under religious ecstasies visions appear and voices are heard which bestow new life.

We have something quite akin to collective visions in fairly recent times. During a religious mania at Buch, Switzerland, many children supposed they had seen the Savior. We have the story that in Cromwell's time all the members of a brotherhood became ecstatic at one time and saw visions which appeared for a month. The primitive mind looks upon these as objective realities, not as subjective experiences. In this way perhaps the mystery religions and orphic cults began.

Now Paul, like the ancient Greeks, carried traits of this primitive mind which could not discriminate between vision and reality, the conscious and the subconscious. He tells us that once upon a time he had a vision and was actually taken up into the third heaven, whether in the body or out of the body he did not know, but he tells us that he did know he heard unspeakable words. (2 Cor. 12-2.) He relates this as though it was a commonplace among Christians. In fact it is Paul's boast that he does not fall behind the chiefest apostles in visions. Visions validated the claim to apostleship.

The evidence of the physical resurrection of Jesus is that of his various appearances to various persons at sundry times. The only first hand evidence we have of these appearances is that to Paul who tells us, in his Corrinthian letter written in 56 A.D., that

Jesus had appeared to him last of all. I should also say this is the oldest account of these appearances of Jesus. Paul says nothing about the open grave so circumstantially described in the gospels, tho' he does say Jesus arose on the third day. Paul gives no details of this appearance of Jesus to himself. However, Luke in Acts gives us two quite detailed accounts of this appearance. "It was about noon," Luke says. "Suddenly a light shone around Paul and he fell to the ground, and heard a voice say, 'Paul, Paul, why do you persecute me?' 'Who are you,' Paul said. The voice said 'I am Jesus, whom you are persecuting.'" In one account the men who were with Paul saw no man but heard the voice. In the other account the men saw the light but heard no voice. When Paul arose he was blind and his friends had to lead him.

Paul makes no claim here to have actually seen Jesus, but Paul never doubted that he saw the glory of his presence and that he had heard the voice of the crucified and risen Savior. Had Jesus physically appeared those who journeyed with Paul would have seen him. It was a subjective realistic vision which seems to have been quite common with Paul. Paul also says that Jesus appeared to Peter, to the apostles, to more than five hundred, to James and last of all to himself. These appearances are all grouped together. Paul does not differentiate these several appearances to others from the appearance to himself. He does claim that he stands on an equal footing with the rest of the apostles for he too had seen the Lord. Were all these appearances subjective?

The stories of these appearances were handed down by tradition for some forty to sixty years before they were written down. For this reason we cannot be sure of the details, but this much seems certain, the appearances are ghostlike. Jesus appears suddenly and disappears the same way. He

passes through closed doors or solid walls. We can imagine the disciples gathering in the evening and saying "Did you see Him today?"

Nor were these appearances too convincing to all who saw them. Assuming that Matthew wrote the gospel bearing his name, which scholars doubt, we have this unexpected first hand evidence. Matthew tells us that the eleven disciples went to Galilee as the angel at the tomb directed them. There they saw Jesus and worshipped him but some doubted about seeing him. This is a most unexpected concession. This is to say some of the disciples were not so sure they saw Jesus.

The writers all give us what had come to them by traditions rounded and smoothed by thirty to fifty years of oral transmission. Thus we have two traditions of the ascension, one from Olivet and one from a mountain in Gallilee—each made to accommodate the cosmology of that day, a flat world with heaven just above. Such a story could hardly become current in our day for our cosmology would not permit it. Unrecorded oral traditions may account for a number of discrepancies and difficult details of the appearance of Jesus, such as passing through walls as a spirit might and eating as a corporeal man would, and sensed by touch as a material body could be. If he were a material body he could not pass through solid walls, if he were a spirit he could not be sensed by touch, if spirit and substance are what we usually think they are.

I have not written the above to reach a dogmatic conclusion. As the caption of this article states, it is a study of the resurrection and in any worthwhile study of the resurrection the facts recorded above must be taken into account. There are miracles recorded in the Bible that we may dismiss without concern. There are others that are most puzzling and must not be so easily dismissed, but it is unseemly to pretend to know more about them than we

do, even though we cannot grant that they are any longer fundamental to Christianity.

Then we will do well to remember what Alexis Carrel tells us in "Man, The Unknown." There are vast unexplored, not to say undiscovered areas in man that when explored may throw added light on many dark subjects. Some psychic investigators think that this new science may solve for us many riddles and among them the puzzling problem of the resurrection or the materialization of spirits.

But whatever may be the answer to the physical resurrection of Jesus that which really matters is the abiding truth that a subjective resurrection with Christ may become to us all a subjective reality. Men are never saved by truth exterior to themselves. Objective fact however great and awesome can never become effective for individual life until it becomes interior. That is the meaning of Pentecost. Great areas of truth hitherto exterior to the disciples had become interior and from that day on they were invincible. It is this very inward experience of the resurrection that Paul is talking about when he bares his soul to us in his great renunciation of life. "For Christ's sake I have lost everything and count it rubbish to gain Christ. I want to know him in the power of resurrection and to share his suffering and even his death in hope of attaining resurrection from the dead. Not that I have already reached perfection but I am pressing on toward the goal of the high calling of God." The context clearly tells us that the resurrection he hopes to attain is not physical but a continuous progressive resurrection from dead things until he reaches his goal which is the measure of the stature and the fullness of Christ. Phil. 3, 10.

Happy New Year! In spite of wars and rumors of wars, let us keep up the biggest campaign of all, for intelligent, vital religion.

My Theological Training

Monroe G. Schuster, Gary

Among many valuable guidances received in my theological training or experience there are three which I should like to accentuate as having benefited me notably in the post-seminary laboratory.

First, guidance in the selecting of the content and in the method of presenting the minister's message. Ability to choose the vital, true, stimulating, gripping to the exclusion of the passing, temporary, dull, filling matter. Brevity, terseness, clarity were characteristics to be courted and an eternal vigilance of sticking to the subject and the needs of the people. Becoming so thoroughly imbued with one's theme and its unfolding that it has a contagious effect upon the congregation was urged without quarter. For if one is not absolutely enthusiastic about the idea he wishes to convey how can impression become expression in the lives of his hearers! Choosing that way or those ways which set up as little barrier as possible between pulpit and pew is the most desirable way to communicate the message. Freedom from "rests" attract and hold the larger audiences unless reading the message is done in a most graceful and masterly fashion.

In the second place a reasonable ability was afforded me to disentangle fact from fancy, reality from imagination, the figurative from the literal in the Bible, other literature and the general experiences of life. Having had a conservative background from early childhood there was much to unlearn. Discrimination had to be cultivated. Through such courses as Church History, New Testament Introduction, Life of Christ, Doctrine, New Testament Theology, Christian Ethics and others the truth came to me, the insight dawned to separate truth from fancy or falsehood. As I witness year after year the deplorable ignorance rampant among

preachers because their teachers did not provide this most urgent guidance and the religious woe thrust upon the world, I become humbly grateful that my way was found with those who reasoned together in their search for the light.

Finally I was taught the art of getting along with people. To be able to put oneself in the place of other people and see conditions and problems from their point of view marked evidences of learning and understanding. Courses in psychology, care of the parish, expansion of Christianity, courses in religious education, side remarks from professors and actual experience in the laboratory of student pastorates laid the foundation for learning to love, know and appreciate people. To know how to lead persons by sympathy, knowledge of their background, their home situation and idiosyncrasies; to practice forgiveness and forgetfulness; to be quick to apologize when in the wrong and slow to exult when in the right, all these have been gained from teaching and example of wise faculty members under whose guidance it was my good fortune to come.

I should have appreciated other courses in addition to those studied. A curriculum that included psychiatry, business administration, methods in organization, proper appreciation for churchly architecture and a condensed approach to the realm of science to afford a keener appreciation for the universe as one seeks to encourage others in mental, physical and spiritual adjustment, would have proved of immeasurable value.

Thus the foregoing expresses briefly but not conclusively the values for me that were gained in my theological training.

Send dues and subscriptions to A. T. DeGroot, 1017 Park Place, Kalamazoo, Michigan. Send comments, grim or gay, to the editor. Send something to somebody!

Forward to the Bible

Ralph W. Nelson, Enid, Oklahoma

The Editor has asked me for an article for *The Scroll* on the letter that I recently sent to each member of our Commission on a Re-Study of the Disciples. The leaflet referred to is the paper that I read before last summer's session of the Campbell Institute, and which appeared July 10th in the *Christian Standard*. Here is the letter:

I have a suggestion for the Commission on a Re-Study of the Disciples of Christ, which I wish to say before each member personally, as well as officially before the Commission. The enclosed leaflet "Restoring the Faith" briefly outlines the suggestion; but may I here add a word of connection between the thought of the leaflet and the keynote of so many addresses in our recent conventions. We hear on all sides that we must "get back to the Bible"; but no one tells us how to achieve that end. My suggestion aims at this specific problem.

First, a negation. We cannot return to the Bible as literally and verbally infallible, for we have now outgrown this Protestant substitute for the Roman Church as an earthly tribunal of absolute and final decision. What is more, we would not wish to return to this exploded conception, even if we could; for we are now in a position to see that all absolutes, all dogmas whose claim of final certainty tempts us to ignore our own limitations and close our minds against the ever-opening scroll of truth—whose kingdom Jesus said we must needs receive as little children—we may now perceive that all verbal absolutes, all human claims to superhuman certainty, are the products of pagan philosophy, which the Church absorbed in the course of winning

the Greco-Roman world to her faith. In Christianizing Hellas, she Hellenized herself. The gospel as a way of life, became a set of verbal doctrines, modeled after the precise definitions of Socratic concepts.

We can, however, get back to the Bible (or better, go forward to it), if we are willing to restore the whole faith of the early Church. Then we shall see that this faith included the thought-process or logical method by which faith was intellectually justified: how it was verified by its fruits in life. The Bible will then stand before us, not verbally infallible, as Calvinistic theology was driven by its pagan logic to conceive it, but as our chief source of initial data for an inductive, scientific study of the Christian life. As data, the Bible will not be absolute; but it will be altogether essential. As Source-Book for God's plan of life, it will be indispensable to every man who would know God; for knowledge, in this scientific day of ours, finds its completion only in objective consequences in the laboratory of experience, consequences that are anticipated by life-directed interpretations of data. We have been intelligent enough to surrender the notion that the Bible is a set of static decrees hurled at men by a cosmic Autocrat. We are now ready to leave this negative ground and move forward to the affirmative and constructive position that the Bible is God's teaching: yet not a textbook to be theoretically mastered: rather, a Laboratory Manual which men can learn only when they put its principles into practice.

The Disciples of Christ, as the people who climaxed Protestantism by their rejection of creeds, are now called to lead the Christian world from sixteen centuries of bondage to pagan habits of thought into a great era of freedom, by rejecting the logic that made the creeds and restoring the

dynamic, life-centered way of thinking and identifying truth that Jesus taught his disciples.

Now I add to this letter the question, What is it that makes a Christian think he must set his beliefs down in a written formula? It is the notion that Socrates first taught the Athenians: that truth is achieved in the form of clear ideas or generalized concepts, concepts which men may be sure of retaining and conveying to their fellows only in precisely formulated definitions. Converts to Christianity from the Greco-Roman world quite naturally brought their intellectual habits with them; they doctrinized and creedalized the gospel.

The words of the Bible are not final truth, in and of themselves. This static conception of words and of truth is sheer paganism. Men learn of God and from God as their Teacher, when they take the specifications of God's Laboratory Manual as best they can collect, evaluate, and interpret its initial data of the Christian life, and then work out these specifications in their personal lives and in the co-operative process of their social order.

We who wear the mantle of the Campbells have been called to the kingdom for such a time as this; but we must be up and at our task of leadership. Or soon that mantle will be taken from us. Not for many more decades will the universal Church of Jesus Christ stand in craven doubt and weakness while her Lord is crucified afresh in the twentieth century of his era. Today the call is ours. Tomorrow God will catch the ear of others: perhaps the Episcopalian, who have stressed Christian unity more clearly than we for a decade or more. But we, who count as our leader the man who in 1809 outreached Protestantism by the longest constructive step any Christian has achieved since the days of Luther, are logically, psychologically, and socially

in the position of greatest opportunity. Therefore, our responsibility is greatest. God is urging us to lead the Christian world into its next great millenium of service. May we be found worthy of the call, *Forward to the Bible!*

The Disciples have always stressed the reasonableness of Christianity. This suggests that we should be interpreters of the great age of science in which we live, and should know how to use science to increase wonder and works in religion. A new idea of science and religion is due. Help it along.

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Editorial Notes

We present in this issue a variety of articles that illustrates our idea of the scope of the problems with which the thoughtful minister and layman must be concerned. Here are discussions of labor, science, theology, practical church questions, and organizational matters. There are other important things in religious experience and we do not mean to overlook them. It is unfortunate when an individual or a group get fixated on one idea however crucial. Life runs in broad, mixed streams, and it is often the misfortune of religion to be narrowed into repetitions and irritating insistence upon one or two interests.

The recent meeting of the American Association for the Advancement of Science, held in Indianapolis marked an epoch in the history of science. The President's address emphasized the obligation of scientists to take account of the value of their work for social, ethical, and religious ends. Every preacher should hail this new note. It means that science is leaving its "ivory tower" to apply itself to human concerns. It has long given itself to sheer contemplation, to the pursuit of "knowledge for knowledge's sake" but now it promises to serve more consciously and more directly the great causes of humanity. It has always rendered such a service but often somewhat grudgingly and as a by-product. There was reason for this attitude, especially in the persecutions inflicted by religious institutions. Religion has relied upon revelation and has been sceptical of the power of mortal mind to attain truth and to deal with religious values. But today it is theology which is confused and

divided while science is becoming conscious of its unity of method and attitude and of its fruitfulness in the service of the highest concerns of life.

Such a development on the part of scientists ought to be welcomed by advocates of the "social gospel" for how are we to deal effectively with poverty, unemployment, crime, war, and other social evils unless we have scientific knowledge of the facts, understanding of human nature, and appreciate the significance of history, statistics, and experimentation. No one can overestimate the importance of the social gospel but the more important they feel it to be the more necessary it is to take account of the social sciences which are available to make it effective. The Disciples have always stressed reasonableness in religion. Today reasonableness is not so much a matter of invoking a traditional conception of "reason" as it is the use of the systematic, organized common sense which is science.

The anniversary number of the *Christian-Evangelist*, celebrating its seventy-fifth year, registers a new day for the Disciples. It clearly presents the great historic background of this movement, and grasps the central ideas which make this movement something beyond Protestantism, and then calls upon us to apply this inheritance and these ideas to religious practice and to social reform. That is a logical and vital interpretation. Every forward looking minister ought to see to it that subscriptions to this paper are increased in his parish. We trust that the brilliant editors will follow the gleam in this special number and lead the way in developing a journalism within a denomination that transcends denominationalism so completely that the *Christian-Evangelist* will achieve the resurrection of the religious press from the death which has been overtaking it in recent decades.

U. S. Labor Board

By Edwin A. Elliott, Regional Director

*National Labor Relations Board of the Sixteenth
Region—Fort Worth, Texas*

The writer is grateful to the Editor of the *Scroll* for the opportunity to comment briefly upon the activity of the National Labor Relations Board, and to offer a statement as to its accomplishments and to present some of the ideals and principles which are the blue-prints from which it seeks to build a finer relationship between employers and employees.

Both the Act itself and the work of the Board, which administers the Act, are greatly misunderstood, and because of this misunderstanding they have been misinterpreted and maligned.

9,600 cases have come to the Board since its organization in the fall of 1935. More than 6,000 of these cases have been presented since the Supreme Court's decision in April, 1937, holding the act constitutional. Of the 9,600 cases, 6,465 have been closed.

435 strikes have been averted by the Regional offices, and 842 have been settled. 800 cases were dismissed or withdrawn without formal proceedings as lacking in merit or as being not within the jurisdiction of the Board under the commerce clause of the constitution. 3,596 cases involving 643,000 employees were settled in a manner satisfactory to all parties and in compliance with the Act. About 800 elections have been held. Only about ten per cent of the cases require formal procedure by the issuance of a complaint, the holding of a hearing and formal order by the Board.

The freedom of employees to self-organization is a freedom recognized by reasonable men, but before it became recognized by law it had to be fought for,

and not until the Supreme Court spoke last April did some concede to the principle and even now some employers seek to evade it.

The court said, "Employees have as clear a right to organize and select their representatives for lawful purposes as the respondent has to organize its business and select its own officers and agents. Discrimination and coercion to prevent the free exercise of the right of employees to self organization and representation is a proper subject for condemnation by competent legislative authority." The court said further that, "Union was essential to give laborers opportunity to deal on an equality with their employer."

The right of workers to organize and join labor unions and to choose representatives for collective bargaining or other purposes is clearly set forth in section 7 of the National Labor Relations Act as follows: "Employees shall have the right to self-organization, to form, join, or assist labor organization, to bargain collectively through representatives of their own choosing, and to engage in concerted activities, for the purpose of collective bargaining or other mutual aid or protection."

The Act further holds that interference by the employer with the exercise of this right on the part of the worker or workers is an unfair labor practice. To protect workers in the exercise of this right is the function of the Board. Collective bargaining is essential to the well being of employees. It is essential to industrial peace under decent conditions. It is essential to self-respect of our industrial system. But collective bargaining cannot exist in the face of employer coercion of the individual employees in their choice of bargaining agents; it cannot exist if those practices forbidden by the Act are used by the employer,

It is the duty of the Board to administer the Act and enforce the statute without fear or favoritism. It is the duty of the employer to comply with the Act frankly, openly and without reserve. Those of us in the field who administer the Act are not interested solely in getting compliance with the terms of the statute but also in Justice, and in the continuity of production, and in the continuity of employment, and in industrial peace. Compliance with the Act contributes to these ends.

We feel that an adjustment of a matter before us should go beyond mere compliance with the Act. It should result in better understandings between the parties, more consideration one for the other, and lasting peace. This cannot always be accomplished, but it is a worthy goal. In other words, we are not only administering an Act, but we are educating to a new way of life in employer-employee relationships.

The Act has been bitterly attacked. Any law which changes a status is subject to attack by those with vested interest in the status-quo. No reasonable person will argue for industrial autocracy any more than he will argue for political autocracy. We shall never reach a true democracy until we have not only political democracy but democracy in industry . . . employer with employees around a conference table determining jointly and with equality conditions of employment. We have had a great ground swell of industrial unrest, for which labor too often has been unwarrantly held responsible. More truly the cause of industrial unrest has been the denial by the employer of rights guaranteed to the worker by the Act. It is not the Act which has caused industrial unrest but non-compliance.

It is true that labor leadership in many instances has erred, but industrial leadership has likewise erred. Labor leadership is but a reflection of indus-

trial leadership. The Act should not now be changed in the heat of controversy, but it should be given the test of time and should be changed only if compliance with it works injury. It is more sane to let the merits of the Act be tested in an era of compliance, and then determine whether it should be amended rather than to consider amendment in the era of non-compliance. It is interesting to note that it is not the employer who is complying with it who wishes it changed, but those who are not complying with it in their labor relations.

The Board likewise has been criticized. The Board is composed of human beings and humans err—but the record of this Board is good for the courts in 20 cases have upheld the Board in 17 and reversed it in only 3. The Board, in the press of its work and because of great expansion in personnel, has made some errors in the individuals it has employed, and the errors of these persons have been unfortunate, but this can and will be remedied. Some of the bitterest criticisms of the decisions of the Board have come from labor itself.

The criticism by labor is a result of the division which now afflicts labor itself (for which neither the Board nor the Act is responsible), and from the fact that the Board is unable to suspend the operation of the statute because of that division. The C. I. O.-A. F. of L. conflict is one of our modern tragedies. The schism is somewhat wedge-shaped. It is broad and vicious at the top among the leadership on both sides, but shapes down to a point almost indistinguishable in the rank and file of labor. In short, the rank and file of labor have never taken very much interest in the controversy, and we find that they are united in a desire for a quick adjustment of differences in order that labor may present a united and an effective front.

The Board does not pre-judge the cases before it. It seeks only the facts. If the facts show the em-

employer is complying with the law, we acknowledge it. If they show non-compliance, we require compliance. Each party is given a full and fair opportunity to present his facts and his point of view.

In 83 cases closed in this regional office, 35 were adjusted by mutual agreement satisfactory to both parties. 35 were dismissed or withdrawn because of lack of merit or because jurisdiction under commerce was lacking. 2 cases were transferred and 11 went to a formal hearing. The Board has ruled on 5 of these, 3 of which rulings were favorable to the employees and 2 were favorable to the companies. This record is not one of partiality but rather one of carefully weighing of fact and judicial-mindedness in decision.

If the benevolence and intelligent self interest of employers of labor is insufficient to save capitalism from these periodic shocks of economic depression (produced by low purchasing power on the part of the masses of our population) and bring well being to our working masses, then the organization of workers should be freely permitted in order that they may have a chance to save it from these disasters.

The organization of labor is essential to a better system of economic distribution—the fair-minded and thoughtful employers realize these obstacles to economic stability appear when rights of labor are denied. Cooperation between capital and labor is essential not only to industrial peace but also to economic well-being. Conformity to the principles of the National Labor Relations Act offers the doorway through which this cooperation may be gained.

To do less than the Act requires is to fail in our duty. To go beyond it is rank bureaucracy. To keep the middle course is not an easy task, but it is the only course in which those of us who administer the Act can keep our self-respect. From this course we shall not be moved.

Scientific Religious Appreciation

President D. W. Morehouse, Des Moines, Ia.

He who has a petty or superficial view of nature will have either a petty or a superstitious view of religion, to paraphrase the thought of Professor Sterling P. Lamprecht.

The philosophers by deductive logic and introspection have developed our religions with their attendant theology, priesthoods and tenets. The concepts of God have become more and more cosmic as the experience and knowledge of the people have increased. Note what has happened to Christianity in the twenty centuries since Christ lived. Knowledge and an understanding of that which was then unknown have developed with each succeeding generation beyond the comprehension of most men and Christianity has taken on a complexity in keeping with the axiom of religion that "its ritualistic aspects tend to grow with the increasing complexity of the social order." It is not raising a controversial question to suggest that religion has seen its golden age in so far as philosophical development and symbolic mysticism are concerned.

Only within recent years has science had very much to say about religion, although nature has always had the first place in practically every attempt to comprehend God. Science and the scientific method have been given little or no weight in theology. The method of the essayist has been the method of the religionist. We do not forget or ignore the epoch-making contribution to the seventeenth century of the great scholar, Ralph Cudworth, through his *Intellectual Systems of the Universe*, in which he induced the church to accept the simple facts of astronomy such as the mobility and

shape of the earth, the heliocentric solar system and the vastness of the visible stellar universe, by arguing against the prevailing mechanical theology and setting forth the idea of a divine immanence in both theology and science. Nevertheless, the twentieth century is to be credited with the tendency of scholars to utilize science and the scientific method in the age long search to know God. H. G. Wells is right in his pronouncement that, "The scientific method must ultimately spread out to every human affair." Impressed and stimulated by the ever increasing revelations of science, scholars have lately spoken their convictions in this all absorbing field of human thought.

Science is endeavoring to strip religion of the theological accretions of the ages. Classic concepts of God have caused a divided Christendom. The highly developed technique of religion has created among men the various sects, castes and creeds with their accompanying claims, punishments and emoluments resulting in an anthropomorphism incompatible with a truly scientific concept of God. Dr. R. R. Marett in *Head, Heart and Hands in Human Evolution* says, "Because the religions of mankind, like their languages remain irreconcilably plural, the science and arts, being more catholic in their appeal, have at present taken charge of those spiritual interests that alone can knit the nations together."

Modern science, especially astronomy, will not admit an anthropomorphic God. The transition from the ancient erroneous geocentric solar system with its mechanistic monstrosities through the perfectly natural, beautifully simple and demonstrably true heliocentric system making possible an understanding of the transcendental stellar universe with its billions of stars and its dimensions measured only in hundreds of thousands of light years and consisting of matter from primordial chaos, through star

clouds, star clusters, multiple stars and unnumbered suns with their probably attendant planets, to the discovery and photographing of hundreds of thousands of extra galactic universes of dimensions and structure comparable to our own and so distributed through space that light requires tens of millions of years to travel from the most distant—and all this objective evidence revealed by modern scientific methods and instrumentality—demands a God whose attributes are beyond the power of the human mind to conceive.

Not until Copernicus demonstrated that the most reasonable explanation is the true explanation did we make progress in analyzing the apparently complicated motions of the planets. Not until Herschel broke through the barriers of preconceived ideas and accepted doctrines did we ever go beyond the concept that the stellar universe is a chaos of random stars in a limited area surrounding our sun. Not until Faraday tried seven years to prove the induction that a given electric current would induce a secondary current did we ever accomplish anything beyond the most elemental application of electricity. Not until Darwin's sweeping inductions did biology go forward.

These are only a few examples of the progress made possible through the scientific approach. Is it too much to say that it is the process through which the greater areas of religion will come into view? It is a terrifying business when "people outgrow their own concept of the divine." It is equally true that mankind "is not terrified by the size of the structures which his own thoughts create." Joseph Henry stated the situation very succinctly when he said, "There are two books from which I collect my divinity—besides the written one of God, another of his servants, nature, that universal and public manuscript that lies exposed unto the eyes of all."

Planned Retirement

R. H. Crossfield, Birmingham, Ala.

After one year of my retirement from the active ministry, the editor of *The Scroll* seems to believe that a statement concerning such an experience may have some value.

For one thing, it is evident that planned retirement is necessary to the success of the after years of a long and sustained ministry. Otherwise, the sunset days may prove the most critical of the minister's entire experience. In most respects, the retirement of the pastor does not differ from that of men of other professions. However, the inevitable "dead line" is drawn more definitely for him, and the wisdom he has acquired counts for less than that of the banker, barrister, the doctor, the politician, and the rest.

The president of the bank, at such a period, is made the chairman of the board. He is by far too valuable an asset to be cast into the scrap heap. The successful doctor and lawyer are demanded by the community long after the age of sixty-five or seventy. But the findings of reliable surveys indicate that the churches have decreed that the minister is obsolescent at fifty-five, and ready for the anaesthetic ten years later. Moreover, by reason of the discussion incident to the establishment of pension funds for ministers, but without the slightest intention on the part of those promoting them, the mind-set of the churches seems to enable them to make little discrimination between the fit and the unfit of those who have arrived at an arbitrary age line. Therefore, fortunate, indeed, is the pastor who has adequately prepared for the inevitable.

Aside from such matter-of-course conditions as congenial home life, a multitude of friends, and the like, there are four things that I would put down

as *sine qua non* to a happy and joyous retirement.

I. *Good Health.* Many preachers seem to act on the assumption that they have open only one of two courses, to wear out or to rust out, and, as a consequence, come to the end of the game with much less than bodily vigor, "a tired, retired preacher." Not so. A long period of usefulness should usually follow retirement, usefulness conditioned on the tides of life running strong. Hence, when the urge comes to burn the candle at both ends, he should rebuke himself, or the congregation, with the scripture, "Get thee behind me, Satan!"

II. *Something To Do.* Was it Carlyle who said, "Nothing to do is worse than nothing to eat?" What that "something" will be, depends upon the tastes and preparation of the individual. With some, a very small group, it will be authorship in some form. (For has not the "itch for scribbling" possessed many who have little worth while to say?) Others will find lecturing, preaching missions, religious education, and ministry to the shut-in and underprivileged rewarding. Some task that will occupy every minute, yet, that does not drive him.

III. *A Competence.* Pope's aphorism applies here—

"Reason's whole pleasure, all joy of sense,
Lie in three words, health, peace, and competence."

Who, of all mortals, is so unwanted, unwelcome, as the tumbled-down old parson! Shunned like a plague, even the dogs bark at him, as a "farmer's dog barks at a beggar."

But how is he to escape such a tragedy? Poorly paid, for the most part, a paragon of stewardship, besieged by demands wherever he goes, taken in by many-a "brother in the lodge," how can he provide against the inevitable rainy day? However, it *must*

be done, and it *can* be done. Not only his sweet peace of mind, but the larger interests of the kingdom depend upon it.

He should be fortified by the protection of a pension system fund which both he and the church participate in building, and which will provide partial protection after the retirement age. The preacher is shortsighted, even blind, who does not insist on such a provision. This is his "social security." Not to put all his eggs in one basket, life insurance, in modest amount, should be carried. It should be urged that both the company and the plan should be selected after thorough investigation, rather than on the advice of some friend in the church. A policy is a seasoned company, that will have a cash or annuity value at sixty-five or seventy, will go far to provide against the day of trouble.

Moreover, every minister should begin early to save a small amount each year, in addition to the above, still further diversifying his security. "Buy a bond," is a valuable slogan. Many think that municipal, county, state, and government securities are not only the safest but the most socially defensible forms of investments for ministers of the gospel.

IV. *A Hobby.* Without which, the preacher may be much less than his abilities and opportunities make possible. He may become conventional, stale, and sound a sour note. This hobby may be any one of many, rod and reel, golf, handicraft, gardening, travel, games.

As for me, I can conceive of nothing more satisfying than a tour in some foreign country once a year, and a game of golf twice a week.

The yearly dues of members are payable on and after July 1 each year. Send two dollars to the Secretary if you want the *Scroll* and good standing among the mighty!

Conflicting Religious Thought

By Warner Muir, Marion, Illinois

Since the day of G. W. F. Hegel no effort to interpret the meaning of the universe, or to implement any phase of human life has been able to avoid the implications of conflict. Even spiritualists like Henri Bergson have held that in the more profound areas of reality—art, morality, and religion—creative achievements are made through struggle. And of course a realism such as Bertrand Russell purveys recognizes the inevitability of conflict.

In the empirical sciences the principle of conflict is assumed both in theory and in application. For the biologist the hypothesis of evolution rests upon the evidence for the epic struggle of living organisms against environment. Sociology often seems to be the study of frictions which result when diverse creative ideas stir men into action. The trends of modern science recall Hegel's philosophy of history as, "a dialectical movement, almost a series of revolutions, in which people after people, and genius after genius" becomes the instrument of destiny.

Yet it is when the idea of conflict expands into action that its fertility is most apparent. Having adopted it as the fundamental method, men are now employing it ruthlessly. Beyond question this accounts for the punitive bias which is now sweeping the world. To secure his ends the individual joins a group whose activities are obnoxious to him. He stultifies his ideals for the sake of a protection he feels he must have, or to secure a share of the booty he feels certain the group will eventually take. The predatory instincts of men have not been so loosely reined since the days of the Byzantine Empire. One may observe the tendency in the punitive attitude

of labor and capital, in the vicious self-assertion which breaks up the modern home, in the helplessness of governments to curb munitions makers.

An interesting phase of the adoption of the idea of conflict as a principle of action is the tendency to set up diametric opposites. The individual is not permitted to consider more than two sides. He is told he must choose between them. He must be a Fascist or a Communist. He is informed he can be a modernist or a fundamentalist—he cannot be simply an untagged Christian. He is required to support either the church or the state. No privilege of unifying the extremes in a middle position is given him.

This affects religion profoundly. As on former occasions of distress, whole blocks of Christendom are losing their influence by succumbing to the ideology and the manners of more potent institutions. Such is the case, for instance, where the church lies somnolent while fervor and sacrifice are commandeered by politics.

But there are other sections of Christendom which will not succumb, and the best minds in these groups are trying to abate the present threat by resolving the idea of conflict into a position more appropriate to the Christian view. It has ever been the purpose of religion, on its intellectual side, to sublimate the actions and thoughts of men. Expansive religion changes the course of potent ideas and puts them to higher use.

At present there are three attempts to mitigate the harsh materialism with which men associate the idea of conflict. The first of these is contributed by the pure Barthians. They resort to the dualism of an earlier age. Stated in terms of the situation, the followers of Barth think the brawling world is walled in, helpless in its internecine strife. Yet beyond the wall is another world—the perfect, super-

natural world. Occasionally, through the cracks in the wall, God is able to reach down into the struggling world and bring assistance. He has done this at certain focal periods in history, periods when the course of a man's life, or of a nation, was turned. There have been other times when a wide, new breach was made in the wall of partition, and God by a mighty act, brought salvation to men. Such a mighty act was the coming of Jesus Christ. So by the record of past interventions, and by the hope of future interventions, the followers of Barth hope to endure the present debacle. The complicated *machinery of God*, and the helplessness of man make the plan difficult for the American mind to accept.

American Protestantism has rapidly developed a second mode of attack upon the problem of conflict. It is the new realism, represented by the writings of Walter Horton, John C. Bennett, and Reinhold Niebuhr. The realists wish to preserve "the precious truths and values" of liberal religious thought but they take refuge in historic Christianity for that preservation. They have a fine social awareness. But as yet they have found no way to attach the historic authority of the church to the present. They are in the position of a circus rider standing on two horses that have spread apart. Going "politically to the left, and theologically to the right," as they appear to be, the time will come when they will be so involved on the one side or the other that sensible men will find it impossible to make their apocalyptic leap from the current trouble to the historic calm.

A third venture to dethrone the vile character of conflict is the venture of practical idealism. The approach of Nicholas Berdyaev is suggestive. He says that to resort to apocalyptic views as an escape from the dilemma of modern conditions, "is a lazy solution arising from a feeling of fear." He relies

heavily upon the potential power of men to overcome the trends which they are now following. This potential power in men is not of their doing: it is the gift of the Creator, and it is reasonable to suppose that the gift will be used.

Berdyayev lays much of the blame for human distress upon the temporary absorption of men in making things, to the detriment of their spiritual development. Very cleverly he takes the problem of man and the machine, and shows how machines are after all subject entirely to the will of man. He distinguishes between organism and organization. Man, the organism, is a miracle of the cosmos, a developing entity, a supreme form of creation. On the other hand, the machine, (the whole technical invention of society for that matter), is an organization, a creature of man's activity.

Man's destiny is not to be enslaved by his inventions, nor to abolish them, but to liberate himself from their domination. This liberation is the function of religion. It is the task of Christianity to free men from the control of the things they have made, so that their minds and souls will employ all these things to good ends. This liberation and this transformation will be purchased at a price. Many will perish in the endeavor, but their sacrifices are the condiments of religion. "This truth about man, his dignity and his calling, is embodied in Christianity, though it may be it was insufficiently manifested in history, and often perverted. The way of man's final liberation and final realization of his vocation is the way to the Kingdom of God, which is not only that of Heaven, but also the realm of the transfigured earth."*

It is possible that for the Disciples of Christ, with their clear-eyed, experimental view of religion and the world, the thoughts of Berdyayev will be stimulating.

*Man and the Machine, art. in Hibbert Journal, October.

Reasonable Christianity

Alfred L. Severson, Des Moines, Iowa.

As Disciples we take pride in our historical emphasis on Christianity as a reasonable religion. At the same time, we deplore that many of our brother Disciples persist in what seems to us to be an unreasonable Christianity. In doing so, we seem to stand on solid ground as long as we conceive unreasonableness to consist in adherence to such doctrines and practices as the verbal inspiration of the Bible or divinely obligatory church ordinances.

The problem, however, now goes much beyond the quarrels over specific dogmas and rites. The real questions now center about the nature, the function, and the limits of reason. The rationalism of John Locke and of the men of the Enlightenment has not been able to stand in the face of Darwin, Freud, Marx, Mead, Mannheim and others, and in the face of the world upheaval of 1789 and of the last twenty years. Under the impact of such forces we cannot any longer approach Christianity from an uncriticized, naive view of "reason" as being that which seems reasonable to us. Maybe our reason is unreason, the mere expression of our social and economic interests, or of some quirk in our personal experience. With the increasing emphasis of Christianity on "social problems" this point becomes particularly acute.

Ellsworth Faris deals implicitly with this problem in his very readable and stimulating volume, *The Nature of Human Nature*, and Karl Mannheim explicitly in his significant book, *Ideology and Utopia*. In both treatises the conception of thought as an instrument of action receives rich illustration and expansion. Each makes clear that reason is an important but very limited part of life, and that any who attempt to deal with the world on the basis

that all things are or should be reasonable are themselves quite unreasonable. Neither deprecates intellectual effort, however. Quite the contrary.

Faris relates individual behavior, which includes thought, to cultural groups, to the position of a person in the life cycle of a sect, to social attitudes, to primary groups, and to racial groups. Mannheim "has sought to trace out the specific connection between actual interest groups in society and the ideas and modes of thought which they espoused." xxiii He does not deal with thought as do the philosophers, for they "have too long concerned themselves with their own thinking. When they wrote of thought, they had in mind primarily their own history, the history of philosophy, or quite special fields of knowledge such as mathematics or physics." 1

Ideology is thought in defense of an existing situation; utopia is thought seeking a change. In analyzing ideology and utopianism, from Chialism to Communism, Mannheim indicates their characteristic *forms* of thought as well as their essential contents, and shows the social situation of their espousers. His work follows the line of Max Weber who has "clearly shown in his sociology of religion how often the same religion is variously experienced by peasants, artisans, merchants, nobles, and intellectuals. In a society organized along the lines of closed castes or ranks the comparative absence of vertical mobility served either to isolate from each other the divergent world-views or if, for example, they experienced a common religion . . . they interpreted it in a different way. This accounts for the fact that the diversity of modes of thought of different castes did not converge in one and the same mind and hence could not become a problem." 6-7

This brings into the clear the question: Is there any such thing as truth when thought is so markedly determined by the social class to which a person

belongs? Mannheim's answer is that the hope for an approximation to such truth lies in the "socially unattached intelligentsia," the "unanchored, *relatively* classless stratum." 137

A number of possible conclusions may be drawn in the form of questions. If class position is so important in determining thought on social questions, will Disciple ministers reflect their social position or the social position of their congregations? If so, what light does this throw on the current controversy over resolutions in our Convention? Is it probable or possible that a large group of our ministers is or will be of the "socially unattached intelligentsia" who can look with a relatively clear eye on the world?

Under any condition, a little knowledge of the nature and limits of reason, disconcerting though it may be, may assist us in having a reasonable religion.

THE ANNUAL MEETING

The annual meeting of the Campbell Institute will be held during the first two weeks of August. This is the date recently set by the Pastors' Institute. It remains to be determined whether the C. I. will meet during one or both of these weeks. The officers are beginning to think of subjects for the program. Suggestions will be welcome.

Jesus and Baptism

W. J. Lhamon, Columbia, Mo.

Your editorial in the December issue of the Scroll opens the way admirably for what I want to say. But your limitation to three pages on a theme such as this seems merciless. In this case brevity may be the soul of inadequacy.

You will pardon a bit of my biography, I hope, since it helps to explain my present position. I have not jumped at my conclusions. They have grown upon me through years of study and experience. I could not escape the new knowledge brought to us by biblical criticism. That was one thing. Then like all of my brothers in the ministry I was frequently called to officiate at the funerals of beautiful, sacrificial and Christlike people who had not been immersed. I could not tolerate the inconsistency of preaching a sacramental salvation on Sunday and a simple, Christly ethical salvation on Monday. I had to give up the one or the other. Then again, during many years of study and teaching I found myself verging more and more to the actual teachings of Jesus as reported in the four gospels, and especially in the synoptics. Here I found no sacramentalism—that is, mere magical forms with some kind of saving twists in them. In fact I had a rather violent reaction against all sacramentalism whether of the Roman Catholic or Protestant brands. To me Christ became the soul of sanity, ethics and reason. Then again, and once more, I have tried to be an orthodox Disciple in my devotion to Christian union. But I had to confront reality in the discovery that Christian union can never come on the basis of a prescribed sacramental immersion. So much by way of biography. I shall be happy if you can call it a record of growth. Some will give it another name.

Now when sacramentalism faded from my faith immersion had to be something else than a sacrament. It became to me simply a beautiful symbol with confessional and social values, and a general but not an invariable concomitant of faith and repentance. Can this position be scripturally justified? I quote a sentence from your editorial referred to above. You say, "It is found that the prominence and importance of baptism in the New Testament have been greatly exaggerated." Let me dwell on that awhile since, as I think, you dropped it too suddenly.

Luke makes no mention of baptism in his report of the commission, (Ch. 24:46f.) His beautiful story of the Christ must have circulated for a generation at least among people who had no other gospel. Why did he make no mention of baptism but only of repentance and remission of sins? John in his very mystical report of the commission (Ch. 20:21f,) makes no mention of baptism. Why?

The last verses of Mark, from the 9th to the 20th, are evidently a second century addendum. Two of the oldest and most reliable manuscripts do not have them. It is not known who wrote these verses. Mark certainly did not. Besides they do not sound like the Sermon on the Mount or the parables of Jesus. What interest could Jesus have had in encouraging his disciples to "handle serpents" and "drink deadly things"? I have a sense of relief in the conviction that these last verses of Mark were never the words of Jesus.

Therefore, for the form of the commission including baptism we are shut up to the last verses of the last chapter of Matthew. Here we are confronted with the trinitarian formula, which seems foreign to Jesus. If he used it here, (Mat. 28:19) it is his only use of it in all his teaching. Besides, the early church as presented in Acts did not use that

formula. (Acts 2:38. 8:16. 10:48.) If Jesus did actually command the use of the trinitarian formula we cannot but wonder why the apostles failed to use it. It seems to come not from the lips of the Master himself but from the practice of the church at a date later than the period covered by the book of Acts. These facts raise a serious question. Did Jesus prescribe baptism as a saving sacrament? In view of the above it is hard to think that he did.

I approach the subject from another angle. It is hard to think that Jesus prescribed any form as a saving sacrament when one reflects on his entire freedom from the myriad forms of the Old Testament and of his ancient people. Jesus revered sacred things but not empty things. In the Sermon on the Mount there is not a word about the Sabbath, or circumcision, or clean and unclean meats, or tithing, or the priesthood, or the elaborate system of sacrifices carried on in daily, weekly, monthly and yearly cycles in the temple. His emphasis was on the inner life and social conduct. He seems to have risen in spiritual clarity and power above forms. He condemned them when they acted as impediments to the spirit; he tolerated them when they had spiritual value, as in the case of the baptism of John.

As a people we have made much of Acts 2:38. We have presented that text as proof that baptism is for the remission of sins. But that is not the case. It is there at best as a concomitant of faith and repentance. Meanwhile we seem to have forgotten that the Apostle Peter in his second sermon as recorded in the third chapter of Acts does not include baptism in his call to repentance. He says, 'Repent and turn that your sins may be blotted out.' Cornelius and his household received the Holy Spirit before their baptism, (Acts 10:48).

There is no room here for a treatment of St.

Paul's teaching on baptism. I may say, however, that St. Paul seems to me to present it far more as a symbol than as a sacrament. If sacramental features enter into his teaching at all he borrowed them from the mystery religions with which he came into contact in the Greek and Roman world. But that I must leave for, perhaps, another paper.

I join you, Dr. Ames, in the desire that our younger men who in their pastorates are practicing open membership may be able to do so with consciences clear and with high purpose. And if anything I have presented above tends to this end I shall be glad.

I suspect that upon all of us the conviction is growing that Christian union cannot come on a sacramental, immersion basis. When we eliminate from that beautiful symbol all that has hitherto seemed mandatory on the part of the Savior, and all that has hitherto seemed of saving value in magical and sacramental ways, we shall then be prepared to welcome into our full fellowship believers of other bodies whose experience in the matter of symbols has not been parallel with ours, but whose spiritual experience has validity for them, and who dwell equally with ourselves in the light of His Countenance.

The following contributing editors for the *Scroll* have been appointed: A. T. DeGroot, Kalamazoo, Mich.; John L. Davis, Lynchburg, Va.; S. C. Kincheloe, Irvin Lunger, Barnett Blakemore, Chicago; Warner Muir, Marion, Ill.; Perry Gresham, Ft. Worth, Texas; Sterling Brown, Norman, Okla. Complaints, exhortations, flowers, may be sent to them along with articles, news notes, and poems.

The Columbus Convention

Finis S. Idleman, New York City

Your gracious request to say a word about the Columbus Convention finds me humbly conscious of having been very much of an observer, much as I wanted to share its inner spirit. Living for so long on the geographical rim of our fellowship it has not been possible to attend all of our conventions. Consequently the personnel of the delegates was largely strange to me and much of our official life was new to my experience. The very program was cast in a new mould. All in all the convention found me in a constant state of wonder.

However there are two reflections which have photographed themselves on my mind rather permanently. The first of these is the evident determination of the Disciples to stay together. How many years were we on what seemed the brink of another separation! Our conventions were occasions of suspicion and of bitter recriminations. One remembers, as so many nightmares, the confusion of tongues in such scenes as we shared in Topeka, Oklahoma City, Cincinnati and elsewhere. To the credit of our better common sense and essential Christian spirit be it said, we seemed to have outgrown this stage of our embryonic life and Columbus was such an improvement on all that unpleasant memory that one kept asking "are these our people?" Happily we came to see that the Disciples can think and let think; that we have taken in deeper draughts of our confession of faith: "One is your Master—all ye are brethren". The program was manifestly built to foster that spirit. Every shade of opinion was given opportunity for expression. Men who erstwhile could scarcely regard one another as belonging in the Christian category, were placed side by

side in the convention calendar. Whatever truth an man had could be tested for what it was worth whatever error or valuelessness any conception offered, carried its own condemnation. On such platform we can continue together and save from the disgrace of a divided testimony, the message which we regard as our destiny to carry to Christendom, viz the Unity of all Christians.

The second impression was one of deeper discouragement concerning the value of mass meetings for considered judgment. There are educational and inspirational values in mass assemblies. But no considerable religious body in America continues this character of meeting for the vital issues that need deliberative consideration. Resolutions are brought before our conventions of world significance that are approved or disapproved without any intelligent action on the part of the majority. We have yet to grow up to the stature of those religious bodies which meet in delegate assemblies where the largest possible measure of reflection can be given to the vital issues of the kingdom. The public press does not give the Disciples the recognition it gives other lesser bodies for this very reason. What we say in our assemblies does not carry weight because it may or may not reflect the mind of the Disciples. Someday better day we will cease our mass meetings and accept the tested wisdom of other communions in this matter. When we do we shall not only save ourselves from the deserved criticism of unthinking action but still more, save our programs from the disproportionate amount of time we give to exhortation and the meagre allotment to the infinite needs of the world which should have unhurried time for collective consideration. The business of the kingdom receives wretched treatment at our hands in the present convention method.

What I Preach

Richard L. James, Birmingham, Alabama.

Since coming to Birmingham I have preached thirty-six sermons. While it is too early to have crystallized my work around any major objective, an examination of the thought content of the sermons might show what the general trend of ideas has been during the past nine months.

To understand the thing which has been attempted in these sermons one must have an idea of what has happened in the congregation. The church is composed entirely of the working class of people, with the exceptions of a few families on relief, a school teacher, a lawyer and one employer. Of fifty-two families, only ten own their homes. On the other hand, the congregation has been divided over several issues: first, over the change of ministers; second, there is antagonism between two groups of families, and third, there is considerable criticism from a few relatively progressive young men directed against a conservative group which has the general control and responsibility in running things. For the most part, the sermons have had some point directly or indirectly related to these problems.

The following titles are representative of the thirty-six sermons preached: "Gone With The Wind", "The Master Builder", "Salt", "The Meaning of Church Membership", and "The Parable of The Operating Room".

In "Gone With the Wind", the novel of the same name served as the basis for the discussion and as a vehicle for the conveyance of certain ideas about God. In the novel Scarlett O'Hara is as much rooted to the soil of "Tara", the plantation homestead, as are Wang Lung and O-lan in Pearl Buck's *The Good Earth*. To Scarlett, the plantation was the

base of all activity: the starting point of any journey and the place to which she returned when the travelling was finished. Just as Tara was the sustainer of Scarlett's life and her refuge in times of frustration, so God is the strength and protector of man. From this idea flow the qualities of goodness, love, loyalty, righteousness, truth and justice embodied in the idea of God's character.

"The Master Builder" presented Jesus as the builder of a better world through his church. Men are not religious as individuals apart from other creatures and seeking their own salvation. The very nature of being religious requires a social setting: fellowship with other men and women. Evil is a very real and deadly force in this world and can only be put down by co-operative action on man's part. He must constantly battle against evil but out of this conflict comes an assurance of his own worth and ability to help Christ build a better world society.

"Salt" was an expository sermon on the scriptural passage, "Ye are the salt of the earth". It is the duty of Christians to act like salt, i.e., preserve the season and lose themselves in devotion to Christ. Christians must preserve the best from this generation and see that it is handed on to the next. Those who follow Christ must also flavor our present society with the proper attitudes and ideals which will save rather than destroy civilization. As food is praised when properly seasoned, so when Christians do their work best they do not receive the praise, but Christ is exalted and Christians lose themselves in their work.

"The Meaning of Church Membership" was a practical sermon dealing with the steps in becoming a Christian and the duties involved in being a member of a Christian church. The first essential is an expression of belief in and loyalty to Jesus Christ.

his loyalty to Christ is the central thing in church membership. The content of that loyalty is an ever shifting thing. A vital Christian faith is like a kaleidoscope shifting its design as new situations and problems revolve around it, and yet at the same time, maintaining in essence the same materials. There are other points in church membership such as adjustment in human relations, prayer, the practice of giving, fellowship with others and a sense of unity of purpose in life.

One duty of the minister seems to be that of helping people meet the crises of life. Visits to hospitals and funeral homes occupy a considerable part of his time. "The Parable of the Operating Room" is an attempt to condition the thinking and reaction of the members of this congregation in advance of such crises. The operating room of the hospital represents the accumulated wisdom and experience of many generations. The labor of a thousand lives is in the point of a scapel. Hence, the operating room is a symbol of the co-operation of the human race for its own betterment. Through this co-operation, man helps God build a better world. Furthermore, the operating room is a venture in faith, both on the part of the patient and surgeon. No one knows what will be the outcome, but both are assured of the survival of the best. When the patient recovers, the useless, infected part has been removed. If the patient does not recover, the principle still holds: the best survives.

The general aim of these sermons has been to create within the membership of this congregation a desire for living the good life. They embody my conception of the good life. But there is a necessity for more than a mere description of such a life. There must be some motivation to adopt it as a way of living: it must be attractive and desirable. An attempt has been made in these sermons to furnish

a dynamic as well as a description of the good life.

I conceive God as the source of such a life. It is the task of the preacher to interpret God and his will to his listeners. Like many another preacher, it can be said, "I preach Christ!" But that is not the end of this matter of preaching, for, though Christ is our leader, he is not the only source for finding God. Even as Christ turned to the birds, trees, flowers, and the forces of nature for exhibitions of God, so in the happenings of daily life many things remind me of the God whom I serve.

Secretary-Treasurer's Page

A. T. DeGroot, Kalamazoo, Michigan

Our campaign to secure a 100% paid-up Campbell Institute membership is moving along, every week, toward success. One assisting incentive is our offer to cancel all back dues if current dues of \$2 are paid. Brother, are you fiscal?"

New members received during and since the Columbus convention include Wilbur T. Wallace, Wrightsville, Ga., Carl Barnett, Lebanon, Ind., Fred W. Johnson, Paulding, Ohio, Myron C. Cole, Orange, Calif., Robert W. Burns, Atlanta, Ga., Joseph M. Warner, Ellensburg, Wash., R. C. Snodgrass, Amarillo, Texas, Forrest L. King, Anniston, Ala., Beryl S. Kinser, Monroe City, Mo., O. W. Howles, Hallidays Cove, W. Va., and John W. Douglass, Anderson, Ind.

The mail-bag brings things of interest other than checks for dues. One member added an extra zero to his check, by mistake, but hastened to make correction tempered with an apology for any disappointment this action may have intimated concerning his zeal for the Institute. That unfailing reader of everything written by a Disciple, Alberto Esculto, continues to hold the record for dues paid farthest advance.

C. C. Klingman, of Hamilton, Texas, writes, "I consider any one of the excellent articles in this January issue worth the annual subscription price." Commenting on Shuster's pages, he adds, "In 1916 I entered Southern Methodist University and rebuilt the foundations of my own faith and message in terms of the historic and scientific approach. In those early days at Bowling Green, Ky., the Bible was considered an all-sufficient text book for any teacher to such a degree that no science courses

were taught at all. My later emancipation, or shall I say illumination, has been such a very precious possession to me that I yearn to share it with all my fellow ministers, especially those of my own age and early limited training. However, not many of my fellow ministers, especially among Disciples, share my personal enthusiasm for scientific knowledge as a handmaid to the preacher's message. It seems that they imagine the people will lose what they call 'religion' if we present Christ in the framework of an understandable universe. Imagine my keen delight, therefore, in Mr. Shuster's last paragraph. He recommends the book, "Man and the Nature of his Physical Universe", by Jeans, Harrar and Hearnshaw.

Dear Dr. Ames: I am reading with reactions to the articles in The Scroll. I appreciate its policy of allowing frank discussion of moot questions. I see no other way of getting along satisfactorily, although some decry the method. I am not sure how many of your readers will agree with my position. But they are my convictions subject to the modifications that time is able to make upon the minds of prejudiced men. Sincerely, W. F. Bruce, Cisco, Texas.

THE SCROLL

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No. 7

Editorial Notes

On January 9th, President Perry J. Rice was taken to Billings Hospital in Chicago. He was suffering from coronary thrombosis and has been ordered to stay in bed thirty days. Mrs. Rice had gone to California a few days before and he hopes to join her there in a few weeks when he is allowed to travel. He is promised recovery if careful.

All forward looking Disciples are depressed by the resignation of Willard Shelton as editor of the *Christian-Evangelist*. The paper had come alive under his leadership and seemed likely to help the Disciples find themselves in the midst of many perplexing conditions in the social as well as the religious life of the times. He has taken an editorial position on one of the St. Louis dailies. There are rumors of internal complications in the Board, such as interlocking directorates, old age conservatism, personal ambitions for management, and other human frailties. We still hope for the best, however.

Many commendations have been received for the substance and make-up of the last *Scroll*. There never has been a time in its history when it was more in favor with a considerable circle of readers. In spite of limited space it is able to print longer and more significant articles than any of our weekly papers. It is attracting a growing group of thoughtful men, young and old who are deeply concerned about religion in general and the Disciples in particular.

The local chapter of the Campbell Institute in Chicago had a dinner meeting February 7, at the Central Y.M.C.A., and spent the evening in what college youth call a "bull session," although it was more constructive. Twenty-four men were present in spite of counter attractions. Veterans Garrison Jordan, Hieronymous, Winn, Metcalf, Huff, Leffewich, and Wise, were present. John Cyrus from Milwaukee, Paul Rains of Minneapolis, A. T. D. Groot of Kalamazoo, came for the event. Dr. Henry C. Taylor was "initiated" and heartened everyone by his interest and wisdom.

The conversation ranged over a wide field, including the nature and function of the Institute, the state of the ministry, the rural church, the social gospel, the meaning of religion. We were reminded by Jordan that several years ago when Professor Flickinger was president, we had simultaneous meetings in different cities and exchanged greetings by wire. The importance of local groups getting together was stressed. It is surprising how the spirit and possibilities of the Institute are enhanced by these group discussions. They help to promote fellowship whether or not they do much for scholarship. It was voted to have another dinner of this kind in Chicago next May, and it was hoped similar groups would meet in other cities. Perhaps Tuesday evening, May 10, would be a good time for these meetings. Mark that date.

Richard James told us in the last *Scroll* what he has been preaching about. That is a good idea. We would like to have reports from others after the pattern of his statement. A paragraph of Mr. Blakemore's article in this number makes a good suggestion. It was this: "The spiritual qualities of science have a religious value which will far outlast the theological implications of any particular theory."

But the world will never realize that they are religious qualities unless we tell them so from the pulpit." There is a hint for good sermon material. Such books as the lives of Pasteur and Madam Curie offer thrilling facts and stories. Science is often neglected or decried by the minister when it might be one of his strongest allies. It is better any day than theology, especially for Disciples who should zealously guard their inheritance of reasonableness in religion.

Why not extend the circulation of the *Scroll*? Are there not many other laymen than those who now read it who would be glad to get the ten numbers each year for one "iron man"? The *Scroll* is about the only really free, progressive publication within the borders of the True Faith. It does not depend upon advertising, nor upon a "Board" of any kind. It does not promote denominational politics, nor any selfish ends. It is thirty-five years old and invites the youth to join with age in hastening the millennium!

The new Year Book is something to study. The Pension Fund has shown up the inflation of ministerial numbers, and United Promotion has shown up the inflation of church numbers. Our Disciple statistics seem to be made on the plan followed by a certain editor who made claims far beyond the facts with the excuse that making the claim was one way of realizing it! It is, however, becoming embarrassing to have now to face the facts. We easily appear to be a losing cause. It has been said that we lose thousands of rural churches every year. No one seems really to know the truth. It might well be one of the tasks of the Commission on Re-study of the Disciples to find out and give us some reliable information. Many officials who are in position to know are cautious about telling.

The College Association is the successor to the old Board of Education of the Disciples. In the present state of the Association, due to the attempt to unify all educational work in one system, the Colleges are not receiving much consideration. The splendid anniversary number of the *Christian-Evangelist* made no mention of the institutions of higher learning. There probably never has been a time since we had colleges that they have had so little attention. Where as they formerly had a half day in the International Convention, they now have twenty minutes! The Colleges are the institutions from which our ministry has been recruited but if we do not keep them before the brotherhood we cannot expect to see them developed and equipped as they should be. How can a religious movement keep its self respect if it does not strenuously advocate the welfare of its colleges and graduate schools for the training of ministers?

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A Secretary Looks at the Ministry

Gaines M. Cook, Cleveland, Ohio

The Disciples of Christ have been notoriously lacking in planned procedure both as to recruitment and placement of their ministers. Opportunism and irresponsibility are natural results where systematic methods are missing. Obviously it is difficult to create and maintain adequate standards among us. Surely a "Providence hath guided us" because any one familiar with the situation knows that we have fared far better than we deserve. Somehow good men have been called to the Christian ministry and with that call has come the desire and fulfillment of training. Friends, teachers, fellow-ministers and secretaries have aided them in securing useful and suitable fields of labor.

After living intimately with our ministers and churches for the past decade and thereby having unusual opportunity to observe and appreciate what is happening, we venture to record a few observations. These cover many types of ministers and churches and we believe are fairly representative.

The average church in selecting its minister wants the best man available for the salary offered. The demands of such a church, exclusive of course of character and spiritual qualifications, run somewhat as follows: He must be a leader, a builder; young, but not too young; mature, but not too old. He must be orthodox but not narrow. He must be educated but not educated beyond his capacity nor beyond the ability of his congregation to comprehend him. He must have the common touch, but he must possess sufficient dignity to command respect. He must dress neatly. His wife must measure up above the average matron in the congregation. He must have self-assurance but not egotism,—so the qualifications

go on *ad infinitum*, balancing virtue against its excess. Needless to say this ideal minister probably doesn't exist, but even if he did the job would still be too much for him. With a few exceptions our churches must be content with an average run-of-mine minister. Incidentally, this average preacher will probably do better work than the super-man in parish and pulpit.

Having said the above we want to state that this is no plea for mediocrity in the ministry. There is no excuse for any man to be guilty of offering his life in the ministry unless he is willing to pay the price of adequate training and self-discipline. A young man of zeal and good intentions once offered himself to his Bishop for foreign missionary service. Because of little or no training he was refused a commission.

"But," he protested, "I am willing to give my life my all. How can I hope to give more?"

"By having more to give," replied the Bishop.

Ministers of the past generation could graduate from a recognized liberal arts college, with a major in Sacred Literature and a course in public speaking and provided other natural gifts were present be assured of a fairly successful career in the ministry. Because the minister of today must meet a more complex world and because his is a more highly specialized task, he must receive better equipment and training. Even in rural sections where we have assumed that seminary training was not necessary the picture has changed. It is our experience that if a congregation has once known the leadership of the better trained preacher it will not be content with less thereafter.

Many younger ministers with radiant personalities and ready speech are tempted to take a short cut and rationalize incomplete training by making comparisons with other men of the same age, but

etter trained, in their achievements in the ministry. When these men reach their early forties the test comes for solid worth. The adequately trained minister who has retained and improved his habits of study goes on to larger and more useful work. We are convinced that the surest way to meet the old-age problem in the ministry is to build an adequate foundation in youth capable of carrying the load which later years puts upon us.

We would like to say a word about and in behalf of the older minister. It has been our experience that with a background of thorough training the minister can be and does become increasingly useful and capable up to the retirement age of sixty-five or sixty-eight. These ages are even arbitrary. Only because of impaired physical strength ought we set an absolute deadline. There is a vicious myth among churches which bars men over fifty from consideration for our better pulpits. In the legal profession age and experience are rewarded by the judge's bench. In business and finance we make bank presidents only from those whose age and experience qualify them. Among teachers, deans and executives come only from the ranks of long and successful service. Does it not seem strange that age and experience are discounted in the one calling which deals most intimately with life itself? We must revise our thinking and practice in regard to this and we doubtless will.

One practical aspect in bringing about better use of our older men comes about by retaining our young men in colleges and seminaries from three to four years longer. A corresponding period is added to the employment possibilities at the other end due to supply and demand in ministerial service. This is only a contributing factor to be sure but it helps solve the problem. Of course this same young man who stays on to complete his training will be more

employable some thirty-five years hence when he faces the uncertain years.

Another factor would help our employment problem and at the same time bring stronger leadership in weaker fields. We suggest that our younger seminary graduates seek and hold one or two pastorates in smaller and more limited fields. Between ages thirty-five and fifty-five the normal employment curve would doubtless make possible service in our largest and most exacting churches. The men above this age might ask for important but less strenuous fields of labor. We admit notable exceptions on both ends of the curve. The well-trained and thorough young minister need have no fear of becoming "pocketed" or "classified" if he shows growth and faithful service.

This is an age of specialization. The minister may well consider different types of fields and specialize in training for them. We believe most ministers look toward the city pastorate as the goal of successful endeavor. This is largely because of size and financial ability. A large number of men will continue to seek and serve these important churches but not all.

An increasing number of ministers ought to look definitely to the rural church as their life work. The majority of congregations of Disciples of Christ are rural. Sociological and economic conditions in rural life qualify the program. A highly specialized task confronts the rural pastor and his equipment should fit him for it. Too long our rural churches have been stepping stones to more lucrative city pastorates. The ministers, themselves, have given little interest or study to these "practice stations." Lacking a permanent interest in such fields they build superficial programs usually unrelated to the community life. We need a generation of well-trained specialists in rural churches.

Our observation is that in addition to the usual qualifications for the ministry today the following particular abilities count strongly for success. All possible training and development in these directions will abundantly repay any effort for their attainment.

- (1) The ability to assume executive responsibility. So much depends on the art of guiding and directing the work of others in the parish.
- (2) Skill in personal interviews. These range from face to face evangelistic interviews to personal counseling or even the delicate art of the confessional.
- (3) The art of getting along with people and enlisting their cooperation. This is so easy for some, so difficult for others. It is a triumph of Christian grace.
- (4) We would stress the affirmative or positive approach to the minister's task. We are to build life. Our task is that of the creator, not the critic.
- (5) Poise and courtesy, the assets of a Christian gentleman, coupled with fair-mindedness. Bigotry, intolerance, frenzied zeal wear out the congregation and wear down the preacher.
- (6) Basic to the successful ministry is a genuine love of people. Even one's love for the Master and His church cannot be a substitute for affection and concern for the flock. How they respond and follow the good minister who demonstrates that he cares for them.

Brethren, we are convinced that a godly man, whose philosophy of life is Christian and whose life is Christlike is the most constructive force ever released by God for the redemption of man.

Religion and Scientists

W. Barnett Blakemore Jr.

Science can have two influences upon religion. One is dramatic and transitory, but holds the attention of men beyond its worth when compared with the abiding richness of the second. The first is a theological influence. The other is spiritual. The effects of several scientific theories upon religious doctrines have been spectacular and emotion stirring. The reverberations of conflicts between science and religion have swept around the world with either the indignation or loud approval of men trailing. The findings of Galileo led the Pope to denounce him. Evolution set many a churchman by the ears. In our own day, the alliance between theology and the organistic thought of the New Physics is counteracted by the dogma-wrecking implications of psychology and the social sciences. Upon the philosophy of religion, scientific theories have had tremendous effect. No doubt it will all be for the best in the long run, but while these controversies continue they are a stumbling block to understanding on both sides and a cause of division within the churches.

Less spectacular, and therefore less often appreciated is another aspect of science which is of far greater significance for religion. It is not to be discovered in the theories and findings of science but in the lives and attitudes of the scientists. When read sympathetically, the biographies of the great experimenters reveal qualities that are at one with those of the great religious characters. If this is true, it means that, despite much that outwardly is contrary in appearance, our age which is scientific in its temper is implicitly endowed with natural religious qualities which the church has been flagrantly ignoring. The lives of the great scientists reveal

an earnestness of devotion to the welfare of mankind and a sincere humility in a constant willingness to learn new things. And these qualities are built upon an abiding confidence in the ability of man to fashion his destiny.

It is true that the findings of science have been used for destruction. It has not been at the behest of the scientists, but because of the greed of little men. The scientist is always an idealist who sees in his task the hope of a better life. I once knew a brilliant and gallant young engineer who in the midst of depression was forced to accept work in a munitions factory. The incongruity between his ideals and the work which he was doing broke his spirit. The scientist's dedication is always to a truth which he visualizes as lying outside of himself and transcending him. The work of years may be swept aside by one new fact. For the scientist it is a sign of advance. He is not condemned as a man. If only our religious journals could be as free of calumny! But philosophers and theologians are not so ready to abandon the off-spring of their brains.

The lives of the scientists reveal that they have confidence in man. Such has been the spirit of every creative age. It is the spirit which will save our world. Those who have lost confidence in these times are those who have never truly understood that the spirit of science is at heart religious. It was not science, but philosophical logic which led to the blind-alley of determinism. Logic and theology insisted on the letter of the scientific law and forgot altogether the spirit of those who handled the laws. By the very act of experimentation the scientists have repudiated fatalistic thought. But, as in the past, many within the churches saw only the logic and the letter and were blind to the spirit of our modern world.

Changing Convictions

W. F. Bruce, Cisco, Texas

THE SCROLL, November, 1937; "Convention Reflections," p. 401: "How can the million Disciples conscientiously promote union with Congregationalists and Presbyterians and Methodists without a changed conviction about baptism?" Can they? Can denominations, distinctively denominated and otherwise distinctly differentiated—including Disciples "of faction"—as such unite? Is not a non-sectarian attitude possible and an undenominational polity at least approachable? If no individual or congregation has thus far, among the many instances of such avowal, attained such a position we may well despair of unity.

Will not these fractions of the church universal have to reduce to a common denominator, preferably, since simplicity facilitates unity, the least common denominator which includes all essential factors? If any fraction is already practically at the common denominator stage it should not spend itself announcing its advantage, but should exert itself to enter the common new relationship. All are likely to need elimination of some non-essentials and multiplication by some essential factors. Then to avoid a mixed number the numerators, which indicate what part each is of the whole, must add up to equal the denominator, so making one. In fact, an earnest effort toward unity will count all irrelevant and redundant factors as negligible.

There is a general harking back to the New Testament as a plan book for the church. Since the church at its beginning was effectively a unit we might expect to find all the essentials of a plan for unity in the description of it. The more-than-man character of the Founder would promise that. Even those who pedal softly on that note will concede Him enough foresight to have included in His set-up such

measures as would obviate the divisions and assure the unity that were the burden of His prayer. Those who swell that note—by the very genius of our religion a crescendo—would hardly look elsewhere for a plan.

Convictions on baptism, as signally typical of other issues requiring adjustment, may need changing, but need the Disciples make all the changes? Maybe mutual participation, or willingness to participate, in the changes would produce an acceptable residuum. But the resultant must be persuasion not conformity, for compromise, conviction waived or thinned down, satisfies nobody. As long as I am convinced that immersion only is baptism I cannot devoutly submit to nor heartily perform any substitute. But if my brother cannot agree with me I must respect his conviction as I want him to respect mine, and each must take his conviction as his criterion. He and I will have the spirit of unity if not quite the form. Then if we can have among Christians a general, though hardly a universal, attitude of adherence to individual convictions, of readiness to change them, and of consideration for other convictions we are going to see a more prevalent spread of the spirit of unity and a more rapid approach to its form.

Dr. Vernon McCasland and family are spending a year of furlough and research from Goucher College in the Holy Land. From Jerusalem Dr. McCasland recently wrote:

"There are close to 400,000 Jews here now; about twice that many Arabs; and the political tension is very bad, with terrorism of one kind or another almost every day. Arab hatred is now directed as much toward the British as toward the Jews."

A Fourth Stage of Disciple Thought

A. Campbell Garnett, University of Wisconsin

In reflecting on the history of our movement, and the problem of re-stating its message for today, it has seemed to me that we are drawing toward the end of a third stage of our development, and that the time is ripe for shaping a fourth form of typical Disciple thought. The first stage was vigorously liberal with, however, a strong case of very positive teaching. The second stage hardened and fixed this positive teaching and lost its liberalism. The third stage was the revival of liberalism, and the rejection of the dogmatism of the second stage the very foundation of which scholarship had undermined. This work, it seems to me, has now been pretty thoroughly accomplished throughout the larger part of our brotherhood leadership and, since liberalism in itself is merely a negative removal of restraints the time has come to reexamine our fathers' teaching to distill from it the positive content that gave it its original power and restate what truth there is in it in the language of today.

Now when our fathers went to the scriptures to look for a room for the united church they made two discoveries which seem to me to be of great importance, and not unconnected. The first and the deepest and most significant of these was the discovery that the unity of the faith in the New Testament church consisted in a common loyalty to the religious leadership of a *person* rather than a special set of beliefs about God. The church was not a number of people entertaining common metaphysical and historical convictions. It was rather a corporate group, a social body, united in following the inspiring leadership of a Master who had given them a great new

insight into the loving nature of God. It had "no creed but Christ," and its faith was therefore not so much a belief as a personal loyalty.

The second discovery, and one that came to be turned into some most unfortunate forms of dogmatism, was that the early church expressed this faith, not in the verbal symbols of a creed, but in the symbolic gestures of the two great Christian ordinances, one to declare the adoption of that faith and the other to declare at regular, repeated intervals its maintenance. The excessive dogmatism that developed in our movement in its attitude on the former ordinance was due to the way the New Testament connects it with salvation. If salvation is recognised to be an ethical process involving the re-orientation and stabilisation of a personality then it is obvious that such an act as baptism and entry into such a community as the Christian church can certainly play a part in it. But lingering elements of the old magical interpretation of salvation made these texts seem to many of our people to invest the ordinance with an awful significance and developed that element of sacramentarianism (in the bad sense) which has plagued our movement and is scarcely yet entirely outgrown.

Yet in spite of all this the fathers, of both our first and second generation, retained their sanity and emphatically declared that "we are not the only Christians." They pleaded for the unity of the church of Christ, and in doing so recognised that the church of Christ included millions of the unbaptised. Thus, so far as the church universal (the divided church) is concerned, the teaching of our people has always been "open membership." We have always recognised that the unimmersed may be Christians and that their churches are "churches of Christ." At the same time, because of the place given to baptism in the New Testament, and because of their

desire to adhere to New Testament standards as a Catholic program for unity, our historic policy for the local church has been one of "close membership."

Few of our religious neighbours can be persuaded that this position is logical. It is a practical compromise which has fairly well met the needs of a difficult situation. It has enabled us as a people to adopt a liberal attitude toward Christians in other churches, and yet to reap the fruits of the second great discovery of our fathers—that in the primitive Christian church the mode of expression of the unity of the faith was not in the symbolism of words (as in creeds) but in the less rigid, though more vivid symbolism of gesture in the ordinances. And surely this was an important discovery. The Christian faith, as a personal loyalty to Jesus as Lord and Master, is one that must be communicated, or it perishes. A social organism, such as the church, can only retain its cohesion through the constant expression of its common ideals in recognised forms—whether of speech or gesture. The creeds failed miserably as such a means of expression. If it was done in words it had to be in poetry and the heat of emotion, as in a testimony meeting. The only alternative to this, as a life-giving expression of a living faith, is the language of symbolic gestures. There is no religious organisation yet, that has been able to grip and hold the multitude, that has not expressed its faith in one of these two ways—in *emotional* words or *physical* symbols. Hence the psychological value of this second discovery of our fathers—a discovery which has given spiritual power to our movement even though it surrendered dogmatism and opposed emotionalism. Our teaching about the place of the ordinances in the Christian church is therefore a valuable element in the contribution of our movement to an eventually united Christendom; and

it would be a tragedy if we should lose it. Our dual contribution might then be summed up in two statements. (1) The unity of the Christian faith consists, not in a set of dogmas, but in personal loyalty to Christ. (2) This faith is best expressed not in verbal statements or creeds but in the symbolism of the two great Christian ordinances.

Now, in the light of this as our historic message, what should be our attitude to those who disagree with us on the question of baptism? I want to offer the suggestion that neither a rigid "close membership," nor a completely "open membership," quite meets the case and to propound the following as a logical policy which, I believe, would be respected as such by our religious neighbours. It might help, too, to bring unity on the question in our own ranks, and also open the way to closer fellowship, in the near future, with a body such as the Congregationalists. (1) We should practice always, within our churches, the New Testament ordinance of the immersion of believers as their initiation into the Church of Christ—the universal and not merely the local church. (2) Persons who have declared their faith in Christ in some way other than immersion, and have been admitted into a local Christian church (such as we recognise, in pleading for the unity of the "body of Christ," to be part of that body) may be admitted by transfer from such churches into our local congregations, the responsibility for their status as unimmersed Christians being then understood to rest upon them and the local church that first admitted them without immersion. (3) We should, as a religious movement, continue unitedly to urge upon the Christian world the truth and importance of the two great discoveries of the fathers of our movement—that the Christian faith essentially consists, not in the believing of dogmas, but in the personal loyalty to Christ;

and that this faith is best communicated, not in the symbolism of creeds, but in that of the primitive Christian ordinances.

This, surely, is a very positive interpretation of our message, and true to the spirit and the history of our movement. It does not solve all our theological differences, but it might help us to recapture some of our lost unity. And it sums up for us a vital message for the religious world of today: *The unity of the faith, not creeds, but Christ. The symbols of its expression, not words, but ordinances. The manner of its proof, not logic, but life.*

“Tetnuld was the sacred peak of Svanetia. By the old traditions no human foot might invade its snow-slopes; but the young reds of this generation intended to make its passes a highway to the world beyond and to use its glacial streams for water power. On the first exploring trip to its summit, the leader fell into a crevasse and perished, justifying the old men’s shake of heads. Then the leader’s sister, who had never climbed any mountain, and who was by tradition a more or less secluded eastern woman, decided to avenge her brother. She trained up, and led the party that actually conquered Tetnuld, a peak lower but in some ways more difficult than Elbrus. . . . However, immediately after this victory, a big glacier on Tetnuld broke away from its upper cliffs, and made a big black cleft in the mountain marring the eternal white. ‘Ah, ha,’ said all Svaneta, ‘see how angry the gods are at men who invade their peace.’ Thereupon the Proletarian Tourist organization decided to finish up this superstition once for all; they sent out a call for a crusade on Tetnuld, and stormed it in one season from every direction with a lot of climbers . . . apparently they have finished off its inviolability.”

Tower Chimes

Paul E. Becker, Des Moines, Ia.

When Dr. Henry C. Taylor, of Chicago, placed a set of Deagan Tower Chimes in University Church, of Des Moines, his gift stood for something far more precious than the sizable sum of money invested in it. Grateful as Drake University and the Church are for the carillon, which they jointly received, it is at the same time recognized that the values represented are in their very nature radiant and unselfish. No one can play beautiful music from a high tower and regard its mechanism in a selfish light. Chimes, like the songs of birds, and sunlight, are treasures intended to be shared.

In this respect the behavior of the donor blended perfectly with the nature of his gift. He carefully avoided any act that might call undue attention to himself. So far as the writer knows Dr. Taylor has never yet heard the chimes play. He permitted no disclosure of his identity in connection with the gift until the day of its dedication. Illness prevented his presence upon that occasion. He did, however, send a statement to be read at the time, indicating his reason for presenting the chimes. He also suggested a sentence to be used as a call, or peal, and this has been set to music and is heard daily when the bells are played. The sentence sets a high theme, as follows: "The living I call, their purpose to fulfill." As students pass to and fro upon the campus they are greeted daily by this challenge from the tower.

The donor stated that his reason for giving the bells goes back to his own youth, when he was a student of Drake and a member of the Church. He regards the two years spent there as most inspiring and determinative in his life. He recalls the strong and stimulating personalities with whom he was associated. Because he desires that such an influence

and atmosphere may continue for the youth of today and tomorrow he has presented the beautiful gift.

While the artistic and spiritual significance of tower chimes is paramount, it is interesting to note the changes that modern invention has brought to their operation. Recently the ancient order of bell ringers of England, of whom there are some three thousand, issued a remonstrance against the "canned" music that was about to be installed in a church at Weymouth. They opposed such mechanical amplification on the ground that "synthetic music is an America importation." Of course, their jobs are endangered by such innovations. Many of these men have inherited their positions from ancestry through several generations.

The objections of these representatives of an honorable calling are not likely to keep out mechanized operation of chimes. In University Church the bells in the tower may be played from three places. There is a keyboard at the organ and another in a room of the educational building. Then there is an electric player controlled by a clock, which operates the chimes automatically at any hours that may be desired. Thus does the "mechanical man" serve us even to the glory of God.

The church's message to man is not confined to the prescribed services that take place within its sanctuary. The building itself is a message to the community, and some especially beautiful structures are the outstanding works of architectural art in their cities. The natural influence of a church's presence is heightened by chimes. As their music envelops a community, people become more conscious of that Presence of whom the church is the abiding symbol.

At the dedication of our chimes, Dr. James T. Mordy, our nearest ministerial neighbor, was one

of the speakers. He related a boyhood incident in his own life. At the age of ten he decided to run away from home. He sneaked away from the house on Sunday morning and started down the railroad tracks. He had scarcely gotten out of the village when the church bell began to ring. With that sound, pictures began to form in his mind. He saw his father and mother in their accustomed places at worship. He pictured their dismay when they found he was missing. Before he had gone half a mile he was thoroughly homesick and returned home.

A carillon will help to school people in a regard for better music. The musical taste of a majority of Americans is terribly degraded. I recall a visit to the Royal Gorge a few years ago. There at the end of the bridge which spans that magnificent scene was a gigantic loudspeaker profaning the majesty of its surroundings with inanity and waddle. It seemed to me like blasphemy against God. When our chimes were first installed a number of folks wanted them speeded up, and one or two called up and suggested certain jazz tunes they would like to hear played. More recently, however, a member of the university faculty has told us that she often hears students whom she never knew to have an interest in religion humming the tunes that are regularly played from the tower. If the chimes succeed in doing this for many people, it will be one of the most important phases of their ministry.

"I see that a Kalamazoo minister has worn out two Bibles in forty years. I have one that has been in the family over 100 years and looks as good as new. I guess they made better Bibles back in those days."

Unitarians and Disciples

John L. Davis, Lynchburg, Va.

In the history of the Unitarian church in America are some situations and ideas which are fraught with meaning for the Disciples. In 1819 the leader of the Unitarian party within the Congregational church decided that the evils of controversy would be less than those of silence. William Ellery Channing, accordingly, preached a sermon defining their position and the Unitarian church assumed separate existence.

Between 1787 and 1819 the doctrines of Unitarianism spread rapidly through the Congregational church but they were not openly preached. The reasons for this silence, we are told in a brief pamphlet published by the Unitarian Laymen's League, were "that the liberals were not yet clear in their own minds, disapproved of controversy believing the dogmas in question not of as much importance as their opponents claimed, shrank from precipitating a break in the old Congregational body and were not willing to have the name 'Unitarian' which was borne in England by men with whose doctrines they did not agree, thrust unjustly upon them. *They therefore emphasized the value of Christian character, and simply omitted the disputed doctrines from their preaching.*" (Italics mine.)

It is apparent that our group has much in common with these brethren who call themselves, not Christians or Disciples of Christ, but Unitarians. We are told that the new denomination formed by one hundred and twenty-five of the liberal Congregational churches, "Partly by temperament, partly by reaction, shunned controversy, looked askance at anything like sectarianism, and disliked proselytizing." Moreover, we learn that this happy but "unprogressive" phase of Unitarianism was broken by

the rise of Transcendentalism which, through a temporary movement in itself, made the Unitarian church realize its "*vocation*, or reason for separate existence" for, "Hitherto it had based its faith, or thought it had, upon Bible texts. Henceforth it was to be the champion of the human reason and conscience, which the best in the Bible nourishes but must not contradict."

Other points which are pertinent may be summarized as follows:

"Doctrine—Unitarians are congregational in church government and have no common authoritative creed. The General Conference of Unitarian and Other Christian Churches accepts 'the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.'

"Unitarianism is rather a tendency than a fixed and definite set of opinions. It may be defined as the tendency to see God in the natural order of the world, material and spiritual, as distinguished from the Orthodox tendency to see Him only in isolated and exceptional phenomena, persons and experiences. Unitarianism is founded upon law, Orthodoxy upon miracles."

Other cardinal tenets referred to are: Unitarianism's trust "in the dignity of human nature," and its "reliance upon human faculties for the discovery of truth and appreciation of the common virtues and races of human life." They deny Orthodoxy's contention that revelation is a rare act of God which involves a change both in Nature and human nature and assert that revelations made through the Bible and through the Church both contain divine truth, but that God is not shut within either Bible or Church: "He strives everywhere and always to make himself and his truth known to men; and the

science, philosophy, history, poetry, and all other forms of mental activity today may be the instruments of His revelation. . . . Revelation, the unveiling of truth, is a constant process."

The Church is conceived of as the association of men for religious purposes, whose sole authority is that of the truth it teaches, and whose sole use is to strengthen and purify daily life.

Concerning Jesus, though Unitarians differ widely in their conception of him, their strong tendency is to consider him "as in all respects a man, though with a spiritual insight and moral power which while really differing only in degree from those given to all men, are in degree so far above those of all other men as to set him by himself in human history." They insist that to include Jesus in humanity is not to degrade him, since their conception of human nature is much higher than that of Orthodoxy; hence Jesus marks the possible elevation of humanity.

In practice of worship, "Unitarians commonly preserve the simplicity and directness of the Congregationalists."

In the light of these statements about a denomination of fellow-Christians for whose courage and intellectual attainments we can feel only the deepest respect and greatest admiration, questions at once are raised about our own fellowship.

First, as I have said, there is a striking parallel between the situation in which most liberal Congregational churches found themselves between 1787 and 1819, and that of liberal Disciple churches today. Hundreds of Disciple ministers, caught in the same dilemma, are emphasizing today "the value of Christian character" and are simply omitting "the disputed doctrines from their preaching."

Does it not follow then that the only alternative of these men, if they are to retain their self-respect

and integrity of mind, is to do as did those courageous Congregational preachers who finally decided that "the evils of controversy would be less than those of silence?" Some such conviction as this is growing among a large number of Disciples but before we jump to a hasty conclusion, let us examine the results of the separation of the liberals from the remaining Congregationalists.

The remarkable thing in the whole episode was not the breaking away of 125 liberal churches. The noteworthy and essentially promising feature of the situation was that liberalism and fearless thinking had found such a congenial home in the Congregational church that by 1819 one hundred and twenty-five of their most powerful churches found themselves in essential agreement on a most sweeping and intelligent platform of religious belief and practice! The great tragedy was that these churches, with their power for liberal religious influence, felt it necessary to separate from the body of Congregationalism and thereby delayed, by generations, the normal advance toward liberal Christianity which this great body of Christians has subsequently attained without them.

But, let us look further at the record. Who profited most by the withdrawal of these liberal churches? Their respective histories prove rather conclusively, I think, that whereas the liberals by withdrawing merely succeeded in having themselves branded by their fellow-Christians and in the popular mind as a people outside the pale of Christian communions and, therefore, though forming a delightful and mutually stimulating fellowship for themselves, they ceased to have any potent influence in the direction of American Protestantism as a whole. The Congregational churches, on the other hand, have steadily developed in the direction of the very ideas which those liberals felt to be so

unique, and, at the present time, are in a much more influential position.

What great Congregational leader today would deny the validity of any of the central ideas advanced in William Ellery Channing's famous sermon? But who can deny that the Congregational church would have reached this position much earlier and would have been in a position to assume a much larger share than it has been able to assume in the work of keeping American Protestantism abreast of progress in science, social development, and philosophy had the liberal churches remained within their fellowship?

It seems clear that the Unitarians gained little and lost much by their action. Who can compute the influence that these 125 liberal churches might have had in giving direction to the whole group of Congregational Christians? And yet, by their separation, they gained no greater freedom of worship and no greater right to think empirically on religious problems than they had before. Perhaps the most substantial blessing that accrued to them was the privilege to "shun controversy," to "look askance at anything like sectarianism," and to "dislike proselyting." A dubious list!

How different in taste and background were the early leaders of the Disciples—a movement, like that of the Unitarians, based on reason and man's inherent worth and nobility, and outlawing authoritative creeds. Shun controversy on religious and intellectual concepts? Our fathers loved nothing better. They took delight in holding up to the white light of reason the theologically dark dogmas of their opponents. Nor did fear of charges of sectarian bigotry diminish their enthusiastic loyalty to their conception of truth. What others called "proselyting" (because of the common-sense feeling, among Protestants, underneath all their bicker

ing and strife, that one church was as good as another) our leaders considered the privilege of calling people out of the sects and denominations into the simple pattern of New Testament Christianity. If in their virile, aggressive zeal they smack of frontier bigotry, we at least have the solace of pointing to their achievements and to our present influential place in modern Christianity.

The liberal Christian seems always in danger of forgetting that the church is not a club for association of persons of a particular social class or of a common intellectual fraternity. The Congregational liberals forgot that if they had deeper insight into Truth than the rank and file within their own denomination, their duty lay in making that truth apparent to all. They forgot too that the mills of God grind slowly and that the advance in educational and cultural levels which made possible the 125 liberal Congregational churches in their day, would, in the course of time, as indeed it has, make possible thousands of liberal churches among the Congregational and many other denominations.

They probably overlooked, too, as most of us tend to do, that they had no monopoly on the ideas they cherished. At the time when their preachers were asking in the self-satisfaction and indolence of knowing that most people in their pews already believed as they did, level-headed and reason-loving men out on the frontier, where the cultural and educational level was much lower, were preaching such broad-minded and intelligent doctrine as the following:

The Church "is not a convention for the adoption of a creed. It is not an Inquisition to try and burn heretics. It is not its province to keep an *index expurgatorius* of men as well as of books. But it is a home for those who would break off their sins by righteousness. Its sole

business is to help those who are ready to perish. How sadly the Christian world has forgotten this! While the day is far spent, and uncounted millions are ready to perish, we are settling dogmas, measuring one another's relative soundness, and arranging the etiquette of worship!

"Before we set about the task of making all men see alike on every subject, it might be well to ask if this would be pleasing to the Lord . . . Is it not the right and the duty of every man to study the Bible for himself, as he must answer for himself before the judgment-seat of Christ? Who would assume the responsibility of another man's soundness in religious matters? Who, even if he had the power, would make all men believe as he does? . . . And yet the great object of the struggling sects is the questionable privilege of regulating the beliefs of all others. In their over-self-confidence, they would make all others like themselves. Shall we disfellowship whole parties because they differ from us in matters not essential to salvation? Would such a course make matters better? Would it not be our duty, rather, to mingle with them and afford them light? Besides, our own eyes might be opened. If Baptists have light which Methodists need, and *vice versa*, how are they to illumine one another in total isolation? Difference of religious views is generally a reason for association, and not for Pharisaic separation."¹

The liberal group within the Disciples should profit by the Unitarian example. We can admire these thorough-going, intellectually honest, and socially-awake people. We can sympathize with

¹ H. W. Everest, "Unconscious Enemies of Christianity," sermon printed in *New Testament Christianity*, vol. 1, edited by Z. T. Sweeney.

them when the world misunderstands them and we have a fellowship with them in delightful companionship, but we shall not withdraw from our fellowship as Disciples of Christ. To our critics, we need only say, if we need say anything, that we practice our slogan, *No Creed but Christ*; that we believe in religion as a means of conserving values and of saving humanity; that we are content to labor and leave to time the question of the harvest; that we will not shun controversy within the church nor outside it when the truth needs to be spoken; that all Christians, whether orthodox or unorthodox, may find a common fellowship within the church; and that Christianity today as in the past seems to be efficacious in saving men in spite of erroneous concepts which they may hold. In short, we believe with our Unitarian brethren that liberalism is a *tendency* or a *method* but as such we will not make the mistake of expecting it to grow and flourish in a vacuum.

According to a pictorial chart that appeared in a recent issue of *The Tribune* the United States automobile toll for 1937 will reach 1,300,000 dead and injured in 6,500,000 accidents, which will cost the public one and two-thirds billion dollars in damages. There seems no way of stating, picturing, or charting the frightfulness of the situation in such manner as will tell each motorist that he may be the next—that he does not bear a charmed life and frequently takes awful chances. Such figures far exceeding the American casualties of the world war, there can scarcely be a family in the United States that does not include within the list a member or friend—till the awfulness does not strike home.

A Revival in Town

Sterling W. Brown, Norman, Oklahoma

A "revival" has come to our town. Not a revival of interest in religion, but an old-fashioned, archaic "revival" with all of the accompanying sectarianism, legalism and absolutism of this frontier phenomenon of American Christianity. And this "revival" has come not, as we might expect, to the Baptist church but to the Disciple church. Perhaps a few words concerning our community and its institutions would give the setting for this drama of obscurantism.

Our town is a community of ten thousand souls located fifteen miles south of the capitol city of the state. It is bisected by an artery highway and the main line of the Santa Fe railroad between Fort Worth and Kansas City. Our public school system has a high rating with the state department of education. Our newspaper is a "Blue Ribbon" winner and recognized widely for its standing in the field of small town journalism. We have our quota of civic clubs and organizations—Rotary, Kiwanis, Lions and the Chamber of Commerce. Our town is often designated as the cultural center of the state because there is located in its limits the state university. A glance at the list of our eighteen churches—many of them of the ubiquitous perfectionist sects—would merit the title once given: "The Golden Buckle of the Bible Belt." Only five of these churches have had any semblance of offering a religious program compatible with the experience of a citizen of an average university community. Now there are only four. The "revival" has definitely aligned the Disciple church on the side of fundamentalism. Our Disciple church has an approximate membership of five hundred communicants. Its membership is quite representative of the citizens of the commun

y. Its minister is a former college president and a Harvard man. The morale of the church has been recumbent due to a heavy building debt and an unfortunate experience with a former minister. However, this has been largely restored under the leadership of the present minister. Our physical plant is one of the most beautiful in the state, although its educational section has not been completed.

The "revival" began the first Sunday in January and has continued to the end of the month. Many techniques of advertising were used to stimulate interest and attendance. Stickers and showcards were widely distributed. The pastor's monthly letter carried a double-page spread of announcements and pictures of the revivalist and his party. Another letter from the pen of the pastor after the first two weeks tells the story adequately:

"Let us set aside personal ease, social engagements and ordinary dates and give the Master the first place in our lives. If you had planned to be away change your plans. If your calendar is full of engagements cancel them. Attend church every night, bring your family, invite your friends and neighbors. Let not a single day pass without your inviting someone to the meetings. Pray without ceasing. Speak to someone about confessing Christ, about joining the church. . . ."

"Mrs. Blank's crayons are much appreciated and the means of drawing many to the meeting. The pleasant and friendly rivalry of those contesting for the picture each evening is creating a new interest."

"Another novel feature is the individual photographs of each person attending Bible School. They have been used on the screen from night to night with success. Frequently they are re-

peated several times by requests. Next week additional pictures will be taken and displayed."

Travel pictures of the roll type were shown for ten minutes at the opening of each evening service. No services were held on Saturday evenings. The order of events for each evening was as follows: travel pictures, song service, prayer, duet, prayer, sermon and invitation. After the meeting was over there would be shown on the screen the individual pictures. The invitations were long, being punctuated with exhortations and pleadings by the revivalist and the minister. The two invitation hymns used almost every evening were, "Softly and Tenderly" and "Just as I Am."

The sermons were not long, but they did not reflect any idea of religion that has emerged since the days of the "Second Great Awakening." I felt, personally, that they did not reflect either the spirit of Jesus or the theology of Alexander Campbell. Attacks were made on the "Social Gospellers" and the young ministers "who think they know so much." Dr. C. C. Morrison's book on the Christian culture was characterized as "the thinnest soup I have read in a long time." The prayer of a young Disciple minister in Texas was scoffed at because it included a petition for a better social order. A few statements from the sermons may be enlightening although they are taken out of their setting: "The Bible contains no other plan of salvation than that of immersion." "Love never saved anybody." "Justice at its best is a very superficial thing." "The Bible is a legalistic book." Baptism was the favorite theme although it was discussed under many different headings. Some of the sermon subjects were as follows: "The Steps of Salvation," "The Conversion of the Ethiopian Eunuch," "Our Plea," "Eight Kinds of Baptism," "The Four Biggest Fools in Town," and "The Unpardonable Sin."

All the results of the "revival" are not yet ap

parent. However, some results are visible and an evaluation may be suggested. About fifty names have been added to the church roll. This includes five elderly men who were immersed and many very young children. The total expense to the Disciples church was something like six hundred dollars. The church has lost the goodwill of many community people. I have heard the following comments: "I hope our revivalist will be as good as the one at the Christian Church," says the local Baptist minister. "Mr. Blank is a gospel preacher of power," comments a layman. A high administrative official of the university, "I am disappointed in the leadership that has brought the revival here." Another administrative officer stated, "I detest revivals and am sorry that your church has this one." Disciple students commented as follows: "I attended last evening and it was terrible, especially the invitations." "I thought the Christian Church did not believe in that stuff." "I attended with two of my friends last evening and we decided we would not go again until the revival is over." "Unless our church gets some dignity about its services I am going to join the Episcopal Church." A high school student remarked, "That man talks about himself too much." "I enjoyed it very much," says another Disciple student. A layman of the church, "I believe we could have spent the money in a way that would have meant more to the church."

It is my personal belief that our local Disciple church has sustained a tremendous loss of influence in the community, jeopardized the goodwill of hundreds of university students, and that its financial burden has not been lightened. It has had injected into its theological veins the lethal venom of an obsolete and obnoxious idea of what Christianity really is. The "revival" has perpetuated a pattern of religious experience that is incompatible with life as we know it.



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Commission on Restudy

W. F. Rothenburger, Indianapolis, Indiana

The Commission on Restudy of the Disciples of Christ is in no sense an isolated or superimposed group among us. To the contrary, it is as indigenous to our religious climate as is the orchid to the tropics or as freedom and democracy are to our American genius. It springs from the tap root of our very being and origin. It seeks to answer the prayer of Jesus, "that they all may be one" and to fulfill His dictum, "by their fruits ye shall know them."

Neither is the Commission detached from the present union trends in Christendom as a whole. For over against the stark tragedy of a divided church, against which a century and a quarter ago our fathers stood all but alone in their protest, is the hopeful fact that increasing numbers of preachers and laymen in the major bodies are sufficiently conscious of the tragedy of divisions as to set themselves to the serious study of their causes and cure.

The lamented Canon Streeter was typical of a large number of eminent scholars who are more concerned about a united Christian impact against the sins of our civilization than they are in the preservation of certain cherished denominational dogmas. A group of Americans, of which the writer was a part, in a conference with Dr. Streeter two summers ago, asked him when he expected to write a critical book on the Bible. His prompt reply was, "Why fiddle while Rome burns?" Whether or not our threatened civilization is driving Christian leaders together, the fact is that there is "a new

wind blowing through" Christendom. Not in our day have we found the leaders of Disciplesdom so responsive to the need of a closer fellowship nor the Protestant world so open-mindedly in search of a way to restore the unity of believers. The recent Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order bore testimony to this same "new wind." The converging tendency of these two conferences, one grappling with the more practical and the other with the more doctrinal issues of the church, are symptomatic. The proposed "World Council of Churches," which grew out of these conferences, furnishes ground for a new enthusiasm in the direction of the larger unity for which our fathers spent their lives as pioneers.

THE REASON FOR THE COMMISSION

It was out of such a mood that your Commission on Restudy was born. Great hosts among us have been woefully conscious that, deny it as we will, our Brotherhood has come to bear most of the earmarks and prejudices of denominationalism. We have betrayed the spirit of brotherhood and have made the term a misnomer. Let us cite one notable example. Because of differences of opinion in missionary policy and form of worship, almost a third of a million of our number in 1906 petitioned the United States Census Bureau to grant them a separate classification.

When Biblical criticism swept across the land we, in common with the sectarian world, also succumbed to the spell of intolerance and allowed ourselves to slip into such theological molds as fundamentalism, orthodoxy, liberalism, radicalism, and perhaps even humanism. But it is an open secret that so far have we departed from the spirit of unity and from the liberty of private interpretation and the autonomy of the local church which have constituted a part of our very genius that no single

one of our half dozen varieties has long held itself intact. In these regards, we have gone the way of the sects. Out of such a situation came your Commission in 1934. As you will note in the printed report of the Convention program, our mandate reads as follows:

"It is hereby recommended that after a century and a quarter of history, the Convention, by its regularly constituted methods, appoint a Commission to restudy the origin, history, slogans, methods, successes and failures of the movement of the Disciples of Christ and with the purpose of a more effective and more united program and a closer Christian fellowship among us.

"The Commission shall be composed of twenty members, proportionately representing the various phases and schools of thought and the institutional life among us.

"It is recommended that this Commission proceed at once to restudy our whole Disciples movement and if possible to recommend a future program."

THE PERSONNEL OF THE COMMISSION

First of all, when you note the personnel of your Commission, you must agree that these men cover a wide range of types, of experiences, of academic backgrounds, and of theological convictions. Organizationally, they represent our churches, our institutions of learning, our journalism and our organized life. For some reason, it is to be noted that for the most part, the Commission was selected from the upper age brackets. But when attention was called to this fact and the suggestion made that in this respect the Commission resembled the Supreme Court of the United States, we promptly admitted the charge and set out to remedy the defect. As now constituted, the Commission represents both the wisdom and the conservatism of age plus the unfolding mind and the

liberalism of youth. The one weakness in the personnel is that the women are not represented.

THE ACCOMPLISHMENTS OF THE COMMISSION

The Commission has held four sessions for study—one in Indianapolis, January 21-22, 1936; one in Chicago, July 6-9, 1936; another in Indianapolis, January 19-20, 1937; and the last in Chicago, June 21-23, 1937.

The discussions at these meetings have ranged all the way from the historical background of the Disciples to their theology, philosophy, missionary enterprises and some of their stubborn problems. The papers presented for the most part took the form of research and interpretation. They were open forum discussions in which each man alone was held responsible for his pronouncements. At no time did the Commission give a blanket endorsement to any paper. It has been suggested that the papers be published in book form and made accessible to the whole Brotherhood so that it, too, may know the various trends among us. Whether or not this will be done depends upon the availability of funds and the demand for the volume. If it seemed to some that nothing has been accomplished, I reply that the Commission is deeply conscious of the paucity of material thus far released.

In reality, however, some very concrete results have been achieved. First of all, it has become plain that the isolationist attitude of divergent groups and types among us is unwholesome. It results in misunderstandings and misinterpretations. This policy has allowed our different thought streams to congeal into certain diverging channels, the outcome of which could easily endanger our solidarity. Your Commission believes that the isolationist mood must be transformed into a conference mood.

Again, it is a real achievement to have assembled about the same conference table men of diverse

views who never before had actually looked into each other's minds in an attempt to understand the other's honest viewpoint. In spite of differences, we have discovered a surprisingly large common denominator of agreement. We are one in the belief that the divided state of the church renders it impotent to save our civilization from collapse.

In this connection, note our national set-up. We have at present two national meetings besides the regularly constituted Convention. No doubt, these grew out of an honest conviction that there were certain Brotherhood needs of which the Convention had been neglectful. But it is our common conviction that this state of affairs makes for division rather than unity and that as long as this exists, there will be insuperable barriers to our solidarity. We further believe that there are no needs essential to the ongoing of our organized life which can not be satisfactorily incorporated in one national conference.

Accordingly, the Commission has passed a resolution, which in turn has been placed in the hands of the groups involved. It read as follows:

"That in its report to the Convention at Columbus, the Commission on Restudy state that it has taken the North American Christian Convention and the National Evangelistic Association into its survey; and that it is the conviction of the Commission that efforts should be made toward the unification of these groups and the International Convention; also, that the International Convention make the initiative in such efforts."

THE FIRST PRINTED REPORT

To say that the approximately 1,600,000 Disciples of Christ hold identical views, follow in detail identical practices, or place uniform emphasis upon the same values, would be untrue to facts, either as revealed in our research or as detected by any close observer. Were this the case, it would argue that

we believed in a static religion. This would scarcely comport with the traditional search for new truths and the courage exemplified in weighing old truths which have characterized our movement from the beginning. However, there is a large area of faith and practice to which the major group of the Brotherhood is committed. It is within this area that the Commission has based its first printed statement, found in your Convention program. This report is made under seven heads, from which with your permission, I shall review the salient points.

It is the common mind of your Commission that "the Call to Unity rests in three primary truths." First, "God wills unity. (His) longing for the redemption of all mankind awaits for its fulfillment the unity of His church. Schism is sin." Second, "the present age requires unity. . . . Religious bewilderments, indifferentism and secularism can not be overcome by a church divided by issues of a former age." Third, "the nature of the church necessitates unity. It can not realize its function as the body of our Lord in a divided state."

As to the Nature of the Church, the statement of Thomas Campbell in his "Declaration and Address" has never needed much revision. He believed as do we that, "the church of Christ upon earth is essentially, intentionally and constitutionally one Among Disciples, there have been those who held that the New Testament contains a complete pattern of church organization, given by divine inspiration. . . . In general, however, Disciples have held that the New Testament contains the essential elements of the organization in process of development; that such organization might be expected to develop according to the norm given in the Scriptures; but with possibilities of modification within the type. . . . It may be said in general that the Disciples of Christ in America conceive

the Church Universal to be a Christian democracy, recognizing the universal suffrage and priesthood of believers, with Christ as the one and only head of His Church Universal, His word as its all sufficient rule of faith and practice, the liberty and autonomy under Christ of local congregations of believers, organized after the New Testament ideal, and the cooperation of these local churches through democratic representation without the surrender of their liberty in Christ."

As to the Message of the Church, the Disciples of Christ stand in the main tradition of evangelical Christianity in the United States. The movement is an effort to re-assert the liberty and power of the Gospel. . . . There has been no attempt to formulate a fixed theology. Wide latitude has been given to individual interpretation. This freedom of interpretation and the simplicity of these New Testament ideals have made the Disciples hopeful that Christians everywhere might find here a basis of unity. . . . In addition to a vigorous emphasis on individual righteousness, the Disciples have come increasingly to feel the necessity of the social application of Gospel principles for its cleansing influence on community, national and world life and also for its creative energy in social amelioration.

The Disciples hold that Jesus Christ Himself is the Common Confession of Faith. He is the supreme and unique reality in Christianity, around which all else revolves. This confession of faith is Scriptural, complete, vital and unifying.

"The Disciples of Christ believe in a Ministry, called of God and set apart for the preaching of the Gospel and the care of the churches. . . . The laymen, however, may perform any of the ministerial functions. This concept excludes any essential distinction between the laity and the ministry. . . . In the thinking of the Disciples, the minister should be morally, intellectually and religiously

qualified to be the spiritual leader of the people. While they do not have educational standards which are obligatory, there is a growing demand that the minister should have college and special ministerial training. . . . While ordination is not insisted on, it is strongly recommended and generally observed."

"The Disciples of Christ observe two ordinances which are authorized by the Gospel—baptism and the Lord's Supper. . . . They baptize believers only. Baptism is held to be the immersion of penitent believers into the name of the Father and of the Son and of the Holy Spirit. Together with faith, repentance and confession, it is 'for the remission of sins' and for 'the gift of the Holy Spirit.' The Lord's Supper is observed on the first day of each week. . . . Liberty of private interpretation is granted to each communicant. All who love the Lord Jesus Christ and grant His request are permitted to partake of the loaf and the cup. . . . While voluntary for the believer, the weekly observance of this ordinance has been a strong bond of union and communion among the churches."

The last statement has to do with the Unity of Christendom in Relation to Existing Churches. "A sense of brotherhood in seeking to be born out of the travail of revolution, class struggles and insurgency. It is for the church to decide whether the coming world civilization shall be totalitarian, dictated by Fascism or Communism, or shall be a neighborhood of good will under the spirit of Christ and His way of life for men and society. . . . The need for unity and the *objectives* of unity are more clearly discerned than the *way* to unity. . . . There is need for restudy both of unity and diversity in the New Testament Church and the meaning of Christ's prayer for the unity of His Disciples' in the light of present day situations. 'The pattern of the New Testament is of Christian unity rather

than of church unity. . . . The success of unions already operating furnishes both fields of study and foregleams of hope. However, the expressed mind of Christ for the unity of His Disciples and the New Testament pattern for the church remain as the incentive and guide toward the realization in 'one body and one spirit.' "

THE FUTURE OF THE COMMISSION

It is now fitting that the Brotherhood should know the mind of the Commission itself with reference to its future. It may be said that we also covet the mind of the Brotherhood as to its future. That there is need for greater solidarity among us and that such solidarity will scarcely be obtained of its own accord, we would probably all agree. The divergent symptoms among us must be diagnosed and treated. Of all people, we can ill-afford to be satisfied with past achievements or to be content in the belief that we have discovered the last truth in the Kingdom of God. Surely, the spirit of our forebears, who claimed for themselves the inherent right to re-examine every truth and to explore every field of religion, must be kept alive.

Therefore, it seems plain to us that there are some questions which still press for restudy and which have a definite bearing on our solidarity as a people. For example, what are the essentials and non-essentials in local congregations which wish to fellowship with each other in our district, state, and national conventions? Is it necessary that there be uniformity of worship, in methods of evangelism, in the promotion of the missionary enterprise, or in church polity as a condition of such fellowship? Again, under our original principle of local church autonomy in which we have always taken pride and in which we have found refuge against intolerance, can not churches and individuals, differing in many non-essentials, recognize each other as brethren and meet for inspiration

and encouragement in such gatherings as this? Besides these, there are numerous other subjects and conditions which should be carefully and patiently studied.

But the Commission can continue only under one condition, namely, that the Brotherhood shall believe in it enough to subsidize it. Officially at least, the Commission has been a financial orphan. Thus far, the Association for the Promotion of Christian Unity has adopted it, most generously defraying the necessary expenses. Incident, however, to the new obligations of the Association to the Federal Council of Churches in the creating of a new national department of Christian Unity, all of its available funds have been exhausted.

There are several ways in which the Commission might be subsidized in the future. Were it not for the fact that the Commission is composed of men whose incomes are already taxed to the limit by normal demands, it might be carried by the members themselves. A second alternative would be for one or more Disciples who believe in the project to make this the object of their personal responsibility. The most logical way, of course, would be for the Convention budget to carry a sum for this specific purpose, thus putting it on a plane of dignity and efficiency.

Your Commission believes that the chief mission of the Disciples of Christ is to be a voice toward unity in the wilderness of a divided church and that this voice will only be heeded when it can call the world to witness a living demonstration of unity within its own ranks. To this end we await the vocal and tangible interest of the Brotherhood.

The Campbell Institute will meet August 1, probably for two weeks, but with less strenuous daily programs than have been necessary when meeting for one week only.

Disciples and Ecumenicity

Robert G. Sulanke, Chicago

The substance of a paper presented at the Inter-Seminary Conference of the Chicago area on February 21, 1938.

In this treatment of the Disciples and Ecumenism there are two divisions which might be noted. The first section concerns itself with the historical position of the Disciples toward ecumenism; in it the three periods of formation, transition and the present status of these older positions are discussed. The second section is an interpretation of the role which the Disciples may play in the movement toward ecumenicity; in this section I shall point out both those approaches upon which the Disciples cannot unite, if they are to be true to their genius, and those which they can and very probably will follow.

The historical position of the Disciples has its background in the early Nineteenth century. In this period the movement of the Campbells—passing through the familiar developments of the Christian Association of Washington, refusal of admittance by the Presbyterians, founding of the Brush Run Church, affiliation and break with the Baptists, union with the Stone movement of the “Christians”—emerged as the Disciples of Christ. Out of these experiences there were developed several fundamental doctrines: 1.) They opposed any form of “man-made theology.” 2.) They sought union. Their cry was that sectarianism is a sin, hence, all Christians should be united in fellowship. 3.) The New Testament is the constitution of the Church. This, they believed, they had; theirs was the true pattern of the Apostolic Church in the New Testament.

In the years following the formative period, and beginning around 1860, these fundamental doctrines were developed into an extreme position of which many Disciples of today are not particularly proud.

They continued their pleas for unity and their condemnation of sectarianism. The basis of this union was to be the restoration of old things, the primitive Church of the New Testament pattern. And because they were so certain that they knew what that pattern was, and that they had it in their churches, they became intolerant, to an extreme degree, of all other denominations, despite the fact that their position was carrying them rapidly into the narrowest of sectarianism. The slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," became a legalism. They no longer sought union of the sects, but rather they called individuals to come out from the sects into the true Apostolic Church, the Disciples of Christ. In this manner only union was to come.

The present scene (that is, of the last two decades) reveals two positions. The conservative wing of our Brotherhood, which incidentally is a powerful and numerically large group despite the wishes of many of us, continues in the traditional pattern of thought. They accept the New Testament as their sole guide for church policies, and they believe that they know the divine "blue-print" for the Church which God intended to establish through Christ and his Apostles. It does no good to call them obstreperous; they believe their call is direct from God. They are true to that call with a devotion which can well shame many Liberals with their more enlightened views. But when all is said and done, they do not intend to compromise. They continue their plea for unity, but that unity is not by inclusion. It is by absorption of all erring sectarians into the true Apostolic Church, which they have. This is where a large part of Disciplesdom stands on ecumenicity.

To the other contemporary group in which are found the Liberals and that great majority of "middle of the roaders" (or less fundamentalists) one

must look for the part which the Disciples can take in unity. This group, although different from the first in much of its thinking, is likewise haunted by the necessity of unity. The Disciples came into being to seek unity. The continued state of divided Christianity, plus even more the denominational status of their movement, and the threatening divisions within itself, question their right of existence. They recognize their failure and some would cry out in despair that the Disciples never have sought unity. Others, and many of us think it is the majority, would rather face the problems anew, and attempt to win success out of the failures of the past.

We pass, then, from the historical position of the Disciples to the second section in which is given an interpretation of the role which they may play in the movement toward unity. In this interpretation there are certain negative insights which can be made; that is, there are some approaches to ecumenism which the Disciples are not able to follow, if they are to be true to their genius. Likewise, there are positive approaches which the Disciples can and, we believe, will follow. The negative attitudes will be discussed first.

In the first place, unity cannot come upon the basis of primitive Christianity, for the single and divine pattern of primitive Christianity cannot be found. In the light of recent understanding of the New Testament, as a result of the development of critical texts and translations and of the knowledge of the social conditions of the early church, it is impossible to postulate one true church. And there are many of us who would not be at all desirous of attempting to follow that pattern if it were known. This would be certainly true if that pattern were very similar to the several which we can build from our present New Testament studies. Injecting here a purely personal opinion, I would say that although

the conservatives of our brotherhood may seek the restoration of the primitive church, though the average Disciple may look to it with hope, and though many Liberals will not openly state their lack of faith in it, we may disregard this thought as having any significance.

The second negation is that unity cannot be based upon any creeds. On this all Disciples are agreed. This agreement began with the Founders of the movement and has continued to this day. Any thought of using the Apostles Creed, the Nicene Creed, the Westminster, the Augsburg or the Philadelphia Confessions will meet with no response from the Disciples. The conservative ministry and laity fear any such usage, and they hate any suggestion of creed with all the venom which we humans assign to the things we fear. As for the more liberal thinking Disciples, they have absolutely no place for any such material in their thinking; they do not fear or hate creeds; they consider them of not enough importance for emotional energy to be spent on them. The Disciples have no place for creeds or confessions in any movement of unity.

The third negation supplements this opposition to creeds. Unity cannot be obtained by transforming Christianity into a form of ecumenical movement with an overhead and governing institution. In the beginning of our movement the congregational form of church government was adopted because it was thought to be the true pattern of the New Testament church. Today, the majority of our brotherhood continues to believe that it is the only Scriptural pattern of organization. For that large minority which either recognizes the validity of other types of church government or does not particularly care to justify its method by reference to the New Testament, the autonomy of the local congregation is still the choice. With all of its handicaps and inefficiencies, and both con-

servative and liberal will recognize the burden of these faults, the Disciples prefer independence. Freedom may be a part of their heritage from other Christians, but they plan with the same determination to hold fast to that independence as those who found it passed it on to them.

Thus, we can state with small fear of contradiction the approaches which will exclude the Disciples, or if you please, the approaches which the Disciples will not follow. They are union upon a selected New Testament church pattern, creedal statements, and a governing and institutionalized Christianity. The positive lines of approach, in which the Disciples will follow and even seek to lead the way, are two.

First, the Disciples offer to ecumenicity a co-operation upon the common problems of religious living. But some would say that this is not ecumenicity; it is rather federation, and certainly their claims can be substantiated by the majority thought of the 1937 World Conferences. These looked toward organic unity, not in the future, but now. However, that is an approach which will probably find small success within the Disciples as within any of the other seven groups meeting in this conference.

Others will say that co-operation upon these common problems of religious living means nothing but a pretty abstraction. Again, there is the reply that those who believe that mutual activity of Christians as they seek to solve the problems of war, the economic order, racial tensions and similar problems (which after all are the stuff out of which vital religious experiences are made) see these as far more real than any imposed creed or church government. Let Christians work upon these never absent imperatives, and let us not concern ourselves with the metaphysics of the Trinity, the proper relationship of ministry to laity, and such problems

traditionally regarded as religious. The former, not the latter, would make a united Christendom.

If the Disciples are to offer their co-operation what shall be the agency of their activity? It must necessarily be the local church co-operating in the local community. We have no central authority which can act for any local church. The complete autonomy of the latter, as contrasted to a superimposed organization, is as dear to the mind of the Disciple as is separation from a larger ecumenical Christianity conceived in terms of overhead authority. This procedure of local co-operation is not an idle dream but rather more or less representative of the Disciples over our entire country. We can only estimate here, but I would say that the conservative and liberal Disciples are as ready to co-operate as the average member of any denomination.

This type of unity for Christendom is the only type which we can ask the Disciples to consider. The conservative expects the only true unity of Christianity to come by the acceptance of his pattern, but he will co-operate with the other denominations. The liberals recognize a validity in the social loyalties and the various forms of religious experience found in different denominations; and they, too, are willing to co-operate as long as this diversity does not become Pharisaism.

The second contribution which the Disciples of Christ can offer to ecumenism is that of individual Christians with an ecumenical mind. Though our practice of unity and co-operation have been at times poor indeed; yet, as we said before, there has ever been for us that haunting plea for unity which gave us the right of existence. We have failed in many ways to be true to our dream, but there have been some fruitful realities from that dream. We have given individuals to all the movements of interdenominational Protestantism.

The many men who are making a notable record for us are in various places of trust. This honorable list includes such leaders as C. C. Morrison, Roy G. Ross, Robert Hopkins, Edgar DeWitt Jones, Jesse Bader, Kirby Page, Harold Fey and the late Peter Ainslie. This is not the conceit of the old sectarian spirit, for these men left positions within our brotherhood to find fields of greater service. They would have been great spirits wherever they would have been nurtured. But we feel justified in claiming some part in the development of their broader outlook. They served in the past and are serving in the present. It is our hope that we can offer to co-operating Christianity more men like them. Since 1900 an increasing number of our ministers have been trained in the great interdenominational seminaries. They are intelligent, they are free from dogma, they have lived and worked with the developing ministers and leaders of everyone of your communions. We expect them to surpass the men of the past, and gladly offer them to serve efficiently in the tasks of a united Christianity.

In conclusion, this may be said. The movement of the Disciples was born in the plea for unity. It must continue that plea, but it must also do more. It must practice union. Now that ecumenism is fully alive in the consciousness of the majority of Christian groups, it is my hope that we may throw ourselves whole-heartedly into the task of bringing into being that new and vital ecumenicity of Christendom.

The Pastors' Institute will meet this year for two weeks instead of one, beginning August 1st. The printed programs will be available very soon. Dr. F. W. Norwood, of City Temple, London, will preach in the University Chapel one evening and give lectures during one week. The same arrangements as in previous years will be made for rooms and meals.

The Disciple Temper

Dean Carl Agee, Columbia, Mo.

When the pioneers came to America seeking political freedom, they had a strange idea that the traditional theology of the old country could be transplanted into this free environment. There were religious philosophers, however, who saw very early that an autocratic church could not thrive in a democratic state.

The foundations for political freedom in America had been laid by our great universities. Harvard University had been in existence for 140 years before the signing of the Declaration of Independence. Yale also had been making its contribution for three-quarters of a century. The development of the spirit of freedom in education laid the foundation for the development of freedom in the state and in the church.

It is interesting and significant that the Disciples have never developed a seminary. Alexander Campbell established a college whose purpose was expressed in the following quotation from him:

"Who can arrest the progress of free inquiry? What human spirit can ride upon this whirlwind and direct this storm? What philosopher or sage can with effect say, 'Hitherto shall thou come and no farther,' and here shall your investigations cease? Experience says it is much easier to communicate the spark than to arrest the flame. Still, however, we have this consolation, that truth is in its own nature indestructible; and that however for a time it may be hid among the rubbish of human tradition, or buried in the wreck of revolutions in human affairs, it will ultimately gain the ascendant and command not only the admiration but the homage of all mankind."

The Disciple point of view has been thoroughly

congenial to the dominating scientific spirit of universities. The general view has been that our religious ideas should be able to stand up under the most rigorous scientific analysis. The Disciples of Christ have played a conspicuous part in freeing the church of superstition and untenable doctrines. We have shared the point of view expressed by Joseph Fort Newton some years ago when he said, "Turn on the light; turn on all the light; turn all the light all the way on."

The religious thinking of a hundred years ago was dominated by the speculative and the theoretical. The dominant method of reasoning was the deductive method. Alexander Campbell undertook to clear away the traditional accumulations of the Christian religion and get back to original facts. The scientific method was in its infancy one hundred years ago but he used with remarkable skill what was available, and introduced into the American church the beginnings of a passion for facts. This attitude of questioning the traditions and doctrines of the Church met with stubborn and rigorous resistance. People give up their religious opinions like they do their mothers; not because they want to, but because they have to. Few men have challenged the religious ideas of their times without becoming martyrs.

Alexander Campbell did not have the advantage of what we now know as the scientific method and spirit. Yet his method was so far ahead of anything in his day and generation that in contrast he was indeed a prophet. If we attempt to evaluate the Disciple movement from our own day we will see an unsatisfactory picture, but if we can reorient ourselves and see how far the leaders were ahead of their day, we can be more sympathetic. They anticipated it to a remarkable degree. From our point of view it may seem a puny thing—from theirs it was a bold adventure. Through the past

hundred years the Disciples have been a scientific people. They have moved into the spirit of scientific inquiry and followed the facts wherever they led. They have often been led off into the paths of details and statistics. Only a short time ago the world was flooded with questionnaires seeking facts. During the past century we have been fearless in our desire to find out the facts of life. The challenge of the coming century is not so much to gather facts as it is to give them meaning. We are emerging from the questionnaire age. There is an increasing demand for meanings. The past century has been characterized by liberty and freedom. The coming century must be characterized by unity.

The challenge of the past century was to be scientific. The challenge of the coming century is to be philosophical. We have been characterized by activity. We need to be characterized by reflection.

A hundred years ago the plea for Christian unity was a lone voice in the wilderness. Today that voice is well-nigh universal. This is attested by the world-wide interest in the recent conferences held in Oxford and Edinburgh where religious leaders from nations representing practically all denominations met to study sympathetically the problem of Christian unity. The Disciples have been criticized because they have not always kept the flag of unity at the masthead, but I submit that during the past century the cause of liberty has been fundamental to the cause of unity. Union effected by legislation and external coercion cannot endure. For 100 years the Disciples have actually practiced democracy in the church. No convention, and no newspaper has successfully sat in judgment upon the conscience of the humblest Disciple. We are now ready to meet the swelling tide of world-wide sentiment with an authentic proposal for a united church.

Rural People

Henry C. Taylor

Director, Farm Foundation, Chicago, Illinois

There has never been a time when governments were taking more interest in rural people, or rather I should say there never was a time when governments were taking more interest in agriculture, than at the present time. I think you will see the difference between these two statements.

Our primary interest is in motives which have led to the new interest that governments are taking. In the main, the motives may be classified as economic, political, or military. Well-being is sometimes less desired than power. This may have grown out of the fact that at the close of the World War, a continued armistice was negotiated instead of a treaty of peace. And, as a result of that continued armistice, all of the countries of Europe have felt that they must be ready for the next world war, or the re-breaking out of the old one.

On the other side, with respect to the motivation of this greater interest, is a greater consciousness on the part of agricultural groups themselves. Rural people, farmers of the different parts of the world, have become more class conscious.

A part of the increased interest on the part of governments is a political interest. It is in part a military interest; in part it is a broad, general economic interest; in part it is the resultant of the knocking at the door of government by another class group, a pressure group, being brought forward from the country, in a measure to counterbalance the pressure groups from the other side. I believe it is important to bring out this fact, and to inspect all the motivations in the movement on the part of governments with respect to their inter-

est in agriculture, because the character of the motivations has much to do with the character of what is done, and the fundamental significance of what is done, from the standpoint of building higher rural civilizations. My pessimism is aroused when I think how little governments are doing in these days in the way of building higher types of rural civilization as distinguished from what they are doing, seemingly, to satisfy the demands of a more or less militant agriculture on the one hand, and on the other hand, the building up of an economy that will be most serviceable in the next war.

As I look over the situation in India and Japan and note the great amount of government activity in agriculture which exists in these countries, the agricultural colleges, the research work, and the extension service, at least set up on paper, with a view to getting down to the villages, the question arises as to the place of agricultural missions in these countries. In India, a government rural credit system goes alongside of this research and education.

As one steps back to look at these movements as a whole, one asks again regarding the motives, and one realizes that much of this activity is focused upon the commercial agriculture—the agriculture that gives a basis for international trade—rather than upon the improvement of the life of the people in the villages. Nevertheless, it has in it that which, when drawn upon properly, might be of significance in improving the quality of the life of the rural people. One of the things which impressed me in India was the spirit that was found among the students in the mission schools. The students were giving thought to the kind of lives they were hoping to live and the motives that were to determine their actions. The spirit I found at the government agricultural colleges in the provinces of India

was quite different. The motives there were primarily economic. In general, the students were selected at the government agricultural colleges with a view to training them for the civil service; for example, the agricultural extension service. I found also that the extension service was not reaching down adequately to the villages or making the impression on the villages that it should, even from this technical agricultural side.

While in South India visiting Hatch's rural reconstruction unit, I came to see that a very important relation might exist all over India between mission-led rural reconstruction units and the government services that are available, but not adequately used. We visited the center at Trivandrum, and also many of the village centers. I want to tell you what we saw going on in one of the village centers. In the first place, no road led into the village center; there was a path, and over this path things were carried in and out of the center. As we went along the path, we heard drums, and soon we saw a group of boy scouts, nicely plumed and costumed, coming to meet us. They have a troop of scouts there who do many of the things our boy scouts do in America, and get as big a thrill out of it. They took us back into the agricultural experiment grounds of this village. They had an agricultural organization there. The chairman was a Brahman. All castes were represented in this organization. The way in which the government service was drawn upon by the local village group which had been organized by Hatch, was a fine example of the effectiveness of local leadership. Twenty-five farmers were participating in the experimental work. When I left India, I had the feeling that much could be accomplished by providing the organization with right motives and spiritual leadership in these villages, that would give the people ambition and desire for improve-

ment of their agriculture and the quality of their life, and by calling in the government agencies that have been set up for the improvement of agriculture and health. A good general knowledge of agricultural science is required for this leadership, but highly trained experts are not required.

In Japan, the farmers are themselves already organized from the bottom up. I think that there has been a great deal of progress in India since 1932. While Japan was well organized for disseminating agricultural information, the thing that was lacking was the spiritual elements in the motivations and in the entire structure of the civilization of rural Japan.

In China, conditions were different. There has been real reason for mission agricultural colleges which set examples of scientific work both from the standpoint of physical and biological science, rural economics, and rural sociology. There has been an important work for the agricultural colleges of both Nanking and Lingnan. It may be that when the government carries forward to the point where it will develop the institutions it now has had on paper for some time, there may be less need for this than formerly, but at the present time, certainly, it is these Christian interests that are taking the lead in setting the example and developing the pattern that will ultimately become important in the life of China, both from the standpoint of developing the sciences and the carrying of the findings into the villages.

It is significant that the motives of governments in aiding agriculture are, in the main, economic, political, or military. There is a tremendous function to be performed on the part of Christian interests in all countries to see that into this is brought also a Christian motivation in the building of a higher type of rural civilization.

Impressions of India

John Clark Archer, New Haven, Conn.

On July 8, 1937, the Working Committee of the Indian Congress (unofficial) decided unanimously on co-operation with the India Government (British) in constitutional progress toward Home Rule. This decision reversed that of the All-India Congress Committee, by which most of the duly elected members of the provincial legislatures had declined to accept office. The decision was by no means a mere political detail (as I can testify from personal observation and otherwise), for it set seven of the nine provincial assemblies at work immediately upon the Congress program of reform—thirty specific items bearing upon freedom of speech and assembly, the equality of all men before the law, non-interference of government in religion, abolition of hanging, reduction of military expenditures, prohibition of child labor, abolition of the salt tax, inauguration of prohibition, and so on.

"Once again Mahatma Gandhi has triumphed," said a despatch from Wardha, the Working Committee's place of meeting. Newspapers generally welcomed the decision. A new day had arrived, they said. The country adopted an essentially new attitude toward progress and reform. Nehru had been advocating revolution and independence. Gandhi had long preached *satyagraha*, "the force of truth," actually *non-co-operation*, passive-resistance, a "sit-down" campaign, etc. The new move was, therefore, quite a departure from previous policies and methods. And, one may observe, the devotion of attention, time, energy and thought to matters of government and social reform is a virtual contradiction on the Hindu's part (Hindus make up two-thirds of the population) of his traditional attitude

toward this "dark age" (Kaliyuga) of India's existence. It has been commonly held for two thousand years, at least, that this is an evil age, that things would continue bad or else get worse until the end—an end in the hands of the gods, by the way. India has responded to the challenge of something traditionally (essentially?) non-Indian.

Regardless, for the moment, of what may be done with the thirty items of the Congress program of political and social reform, what, we may ask, is now happening, for that matter, to the legislators? One thing has become very marked: the communal spirit has been prolonged, and even magnified. It will take long for Indians to minimize and to subordinate attitudes based mainly upon a religious communal consciousness. With all the traditional tolerance (a kind of indifference, if you will) of India in matters of doctrine, there is within the social order and in the realm of action an exaggerated intolerance which has long been deeply divisive. With newer types of action called for by the assumption of the role of legislator, this active intolerance is a serious handicap to the Indian's opportunity for self-determination. Not only are certain "majorities" bent upon arbitrary control; many minorities and the "depressed" classes are eager to enjoy their "rights."

It was a rare privilege to be in India while this turn of affairs was taking place. The daily papers were full of interesting items. In the bazaars was lively discussion of public questions. Leaders of thought and action spoke and acted with heightened animation and expectancy. The newly organized assemblies took over their rights and privileges with an unusual air of responsibility. The outside observer, however, as he read the news and interviewed the leader and the people, detected now and then a note of unreality in the situation. It was doubtless proper enough for legislators to settle

at once the question of their *salaries*, and a fitting enough gesture to act immediately upon votes of *censure*, and politically expedient enough to pass measures for the release of political prisoners. But it seemed a fruit of idealistic inexperience when Gandhi foretold national prohibition (of liquor, opium, etc.) within three years, and when many legislators indicated that a new morality and social conscience could be quickly brought about by law. The more difficult matters of economic adjustment were not immediately attended to. One leader placed the "Budget" fourth in his statement to me of the principal objectives. He said they hardly knew yet how to reduce the land revenue and yet secure funds necessary for various improvements.

As I talked with one group of Congressmen and M. L. A.'s (member legislative assembly) in a compartment of railway train bound for a provincial capital, I learned of their own consciousness of inexperience and of their feeling that truly dependable Indian officials were none too numerous. Part of the task, so it appeared, was to raise up the necessary personnel—and to utilize to the utmost those now available who possessed the character and power of leadership. It remains questionable, nevertheless, how long India might carry on under an initiative mainly her own. The seasons come and go as usual, the rains descend in their time, and in its own longer day the sun beats down upon "the highways thronged with men and in the raging mart." Neither the Congress cap of homespun nor the conspicuously increased use of the solar topi will modify the climate, whether physical or mental. Perhaps the solution once again will be some ruling race or community, and the general direction of affairs from advantageous centers of administration.

It seems not at all irrelevant to cite, in this connection, the Indian insistence on conserving any-

thing distinctly Indian—the elements of their own culture, architectural, literary, industrial, etc. I saw many men of prominence in the villages engaged in spinning. There are many advocates of the ancient village crafts. However praiseworthy and valuable all this may be—and the simple life commends itself to most of us—India can scarcely take her place in the society of nations on the basis of her old asceticism and simplicity. There is much to do toward the common welfare—and great need still of guarantees against exploitation, for the human factor still inheres in the India situation.

The old order has nowhere altogether given way. The crawling pilgrimage is still performed. Hardwar is preparing for a gigantic ceremony two years hence. Krishna's birthday was last year the occasion of a traditional celebration. Moslems pray daily under the great stone archway, The Gate of India, in Bombay, and everywhere in large numbers in their mosques. Even desolated shrines along the by-ways have lost little of their sanctity. Trouble may anywhere arise over any desecration of a once religious site.

But there are other than political signs of a *newer* order. Any official report on "moral and material progress" has much to tell of many sorts of improvement. I myself saw many villages where measures of "uplift" have been instituted: sanitation, education, and all. There seem to be more hospitals and dispensaries than ever and a greater willingness on the people's part to be served by them. Good roads—none too many yet—are more numerous. I traveled on some of them newly laid into interior regions which before had been isolated by "the rains." The public services have passed largely into Indians' hands. Indians run the railways and the ubiquitous bus lines, the post-offices and the customs (at Bombay I experienced the greatest courtesy on their part). All such signs of

Indians in service and of Indian concern for Indians is heartening. Many leaders of the present are not only loyal to their ancient culture but are intent on the accomplishment of immediate, practical ends, also.

I found a great deal of an anti-western feeling still, especially anti-British. Among Congressmen there was an anti-Christian attitude, even a threat to outlaw Christian missions. They'll not execute this threat, however. Only twice did I encounter personal ill-will, once when taken temporarily for an Englishman, and once when I remonstrated with a Hindu student for his abuse of a coolie—I saw many Indians mistreating their own fellows. I traveled "second," ate often in Indian restaurants, went afoot through the bazars talking freely with shop-keepers and their customers, visited among the villages of northern and central India, and had "all sorts" of experiences. I went to India mainly, however, to spend a while among the Sikhs of Amritsar. I was the guest for many weeks of the great Khalsa College of the Sikhs in Amritsar, the city of their Darbar Sahib, or Golden Temple, also.

Those who are interested to know from a first class scholar what medieval philosophy is should read Professor Etienne Gilson's *The Spirit of Medieval Philosophy*, and his more recent *Unity of Philosophical Experience*. These books, written in a clear illuminating style, give an authoritative statement of the Roman Catholic view of religion, which is the system of St. Thomas Aquinas. In the more recent books are the arguments against all forms of scientific modernism. The author rejects all empiricism, including the psychology of religion, sociology, pragmatism. Such books heighten an appreciation of the great conflict in which religion and philosophy are engaged. The outcome will be either the triumph of liberalism or of authoritarianism.

Secretary-Treasurer's Page

A. T. DeGroot, Kalamazoo, Michigan

This month will probably see the collection of dues set a new high record for a period reaching back several years. With the fiscal year still having a few months to go, there is the possibility of writing our annual report all in black ink.

The prize for this year's briefest letter enclosing dues, so far, goes to C. E. Lemmon. It read, "achieve fiscality." Can you beat it?

It is the longest letters, however, which add spice and reward to the work of this office. Frank I. Jewett's dues came with a letter and report on his "Texas Bible Chair" at Austin, where some 10,000 students include 500 of the True Faith.

This writer is not at all surprised to learn that Dr. A. Campbell Garnett is "going places" in philosophy at the University of Wisconsin—after experience at the Universities of Melbourne and Adelaide in Austria, and Butler and Transylvania in the U. S. His recent *Reality and Value* receives a real boost in the *Hibbert Journal*. He promises his next volume (about the sixth, I believe) in the field of the philosophy of religion—and hopes to be present for the annual meeting of the Institute.

W. Oliver Harrison writes from Pecos, Texas, that the *Scroll's* recent portrait of John Locke hangs in his study, also that "the *Scroll* does a lot to keep up my supply of steam and to keep the 'true faith' really 'true'. So accept herewith this check, brush the dust off my name, and make me fiscal.

I Yahweh

I. E. Metcalf, Chicago

Almost twenty years ago the editor of the *Scroll* wrote *A Letter to God*. "Audacious", "impudent", "an impertinence", were some of the terms used in describing it. That effort, successful and reverent as it was, was modest when compared with the attempt of a New England preacher, in *I Yahweh*, to produce a fictional autobiography of the historic god of the Hebrews and Christians. The very thought of it smacks of irreverence and flippancy, to say the least! And such it would be if it were not done with a high degree of scholarly insight, religious devotion, and in a literary style that lifts it into the realm of great writing. It is the best written book of fiction I have read from a modern author in many years. While it is not a theological treatise, it will be best appreciated by those who have made some study of the development of religion, particularly the idea of God. To the person cradled, baptized, confirmed, and completely inoculated with traditionalism, the way in which Yahweh is bent to the will of Abraham, Joshua, the prophets, Jesus, Paul, Constantine and others will seem shocking. To those who believe that religion is a social development and always contemporary, it will be a stimulus to faith and good works.

Yahweh has his beginnings in the household of Abraham in Ur. From thence he migrates with Abraham, and with the development of the Hebrews and Christians he moves across the earth. From Joshua to Kaiser Wilhelm and Woodrow Wilson he girds on his armor and does battle at the behest of his followers. During long periods of social and intellectual stagnation he sleeps con-

tentedly and lazily in the ark or in the more modern cathedrals of religion. This slumber is disturbed other than by the war makers, when the Hebrew prophets take him abroad to see what is happening to people. Through the urgings of Jesus of Nazareth he again gains his ethical self-respect. Paul makes him a Christian. The theologians make him "the three-in-one", and they then have a hard time deciding where each shall sit on the throne. Constantine again makes him a swordsman in one of the cleverest scenes of literature. He gets a long rest from which he is aroused by St. Francis and the reformers. Sensational evangelism calls on him for support, in *Jazz on the Altar Stairs*, along with liturgical and intellectual respectability in more acceptable forms and places. In it there is an abundance of pertinent and interesting dialogue, penetrating thought, and a sense of high moral and social insight. It is one of the *best* books.

Liberalism Faces the Future, by Dean Clarence R. Skinner, of Tufts College, is a book which will inform and hearten all who are inclined to be liberals. Such persons should not be frightened away from the only real direction of sanity and progress by the vociferous voices of our time that shout about the death and hopelessness of liberalism. Liberalism simply means the open mind. It means willingness to listen to criticism in the interest of correcting faults, and in finding more effective methods and principles. This book shows what liberalism has been in religion and other fields, what its roots are in the modern world, how it has developed, what is its weakness and what its strength. There is a chapter on the world of rising authoritarianism, and the final chapter reveals new horizons for liberalism. The book has one hundred and fifty pages and costs one cent a page! Published by Macmillan.

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Editorial Observations

We have been waiting for the clearing of the skies ever since the Oxford and Edinburgh Conferences. We have been convinced from the first that their importance for the advancement of American Christianity was overestimated. They were largely under the influence of Continental and British traditions toward which Americans take a deferential attitude even when conscious of pronounced dissent. In the last issue of *Christendom*, Professor Aubrey, who was present at these meetings, gives a very understanding assessment and presents a masterly interpretation of the trends in American religious thought. *The Christian Century* of April 20 heartily commends this article as a claim for the importance of American empiricism.

Another sign of returning sanity in religious thought is a book on *Karl Barth's Idea of Revelation*, by P. H. Monsma, reviewed in the April number of *The Journal of Religion*. The reviewer shows that the genetic approach to Barth's theology reveals the influences that shaped his thought, and destroys the force of Barth's claim that faith is wholly discontinuous with all historical factors and is in no sense open to analysis by psychological laws. The reviewer says of Monsma's book, "This work is not just another exposition of the Barthian theology. Its penetrating analyses, which lay bare the ultimate issues involved, if taken to heart, should cause anyone who is tempted to become a Barthian to be wary. And confirmed Barthians will not be able lightly to brush aside the challenge here presented."

We commend two books to all readers of these lines who want to know how sane and vital are the main lines of practical, empirical religious thinking

which characterize Disciple traditions. One is by Emil Brunner, *God and Man*. It will be difficult for Disciples to read because it is so foreign to their way of thinking. It emphasizes the Barthian abyss between God and Man and the utter sinfulness of man. He says, "Our works, alas! are all in vain, even the best life faileth." "My duty to do good is precisely the sign that I cannot do it." The Church is no natural society for Brunner. He says, "A society is either an association or else it is a Church. For a Church is, in distinction from a religious association, the society of men which is founded, not on the impulse or will or purpose of these men, but on the will and Word of God." He rejects the idea that the purpose of the Church is to arouse and to maintain the religious life and spirit. If a church defined itself in that way it would be evidence that it had ceased to be a Church! "For between an organization or association for such purposes and a Church there can be nothing in common."

Another book to confirm the reasonable faith of Disciples is Andrew White's *A History of the Warfare of Science with Theology in Christendom*. A present reading of this old work will show the ground of opposition of so many theologians to the modern sciences of psychology, sociology, economics and to empiricism in general. These theologians assume a "revelation" of greater authority than the facts which science discovers; they assume the weakness and the sinfulness of man; they cling to a metaphysics which has the emotional conditioning of long tradition but which is without justification or applicability in modern thought. As a consequence many ministers, trained in such thought, are as unintelligible to the laymen of the present day as they are to scientists and practical people. If your town has a public library, get this book and read its records, as true and as exciting as an airplane or a diesel engine!

Unity in Mission Lands

Stephen J. Corey, Indianapolis, Indiana

Few people realize how far unity and cooperation has gone in the mission fields of the world. We have decried division in foreign missions and rightly so, but in not always recognizing the unity already attained; in mission lands we have given excuse to the enemies of the church to paint the picture far darker than it is.

I stood on the campus of Cotner College, Lincoln, Nebraska, a short time ago and a chill settled upon my heart as I saw those empty and abandoned buildings on the hill. Less than a mile away is a Methodist college which needs our cooperation because of the constant struggle to maintain its life. Our struggle was so desperate that we closed our doors. There was no real longing on their side or ours for the two schools to get together, pool their resources, and stand together in the Christian witness under the eaves of a great secular state university. Neither the Methodist constituency nor our own had any real interest in such a demonstration of our essential and much needed unity.

On the mission fields such a disaster could not come about. Almost without exception when the educational cause weakens, the first thought is for a cooperation that will save the day and present a united front for the Christian cause. Today in China there are not only ten great union Christian universities, but they are all banded together with one Board of Managers in China and a Board of Trustees in America. Now that China is being occupied by the Japanese these cooperative institutions are planning as one great unit. Student bodies, faculties and equipment have been moved from cities occupied by the enemy to other like schools beyond the Japanese occupation. At West China University, Chengtu,

Szechwan, sixteen emergency buildings are being erected on the campus to accommodate students from Ginling College and Nanking University in Japanese occupied Nanking. Other like unities are being realized for other stricken areas. The whole urge is for unity in Christian action.

It is well to recall that one of the most strategic steps in world mission advance was the setting up of the plan near Geneva, Switzerland, in 1919, which led to the organization and development of the International Missionary Council. Dr. John R. Moten has been its chairman from the beginning. It has been the guiding influence in the larger and more complicated problems and plans of the world work of the church during an unprecedented era of change and unrest among the nations and races. It would have been impossible to make the advances attained in the wider realms of Christian advance throughout the mission fields without the counsel and constructive effort of this international and interracial organization. For instance, the World War drove home seven hundred German Protestant missionaries from their fields in India and Africa. The only organization which could deal with governments in an approach of unity and with forceful pressure was the International Missionary Council. It represented the common voice of Protestant Christianity and through constant effort secured the return, following the war, of some of these greatly needed workers. This council was also the effective agency in working out plans of cooperation so that much of the work abandoned could be taken over and directed by other church groups. At the meeting of this council at Oxford, England, in 1923, when the German nation was on the verge of financial collapse and unable to send back any of its own missionaries, a group of Scotch Presbyterians made possible the return of two greatly needed German

missionaries to West Africa, guaranteeing the support for a five-year period. There were many other cases of similar help provided through the zealous and statesmanlike work of this organization.

At the time of the Nanking, China, incident in 1927, when the Russian "Red" propaganda among Chinese soldiers forced the missionaries out of Central China and caused many grave complications, it was the united front of the International Missionary Council which made representations to the Chinese government for all the boards, helped plan the amicable settlement of problems arising, and did much to overcome the rather bitter anti-Christian movement which for a time made considerable headway in China. At the Jerusalem meeting of this council in 1928 unanimous action was taken by missionary leaders of fifty different nations, East and West, that missionaries and boards would not ask military protection from their own nations in time of trouble, nor indemnity for losses when trouble arose within the country in which they were working. Thus a unity of front and a common mind in great Christian issues has been made possible by having an international arrangement of this kind. It would be hard to enumerate the different realms in which this representative organization has done notable work. It has attacked peonage in Africa and the opium curse in the Far East; has dealt with the problem of Christian liberty, treaty rights, language regulations which would have made the use of Bibles and literature in the native vernacular impossible, and many other evils inimical to Christian work. Also, constructively, the council has advanced religious education, translations, good-will, united effort, better labor conditions and has worked in many other areas.

The International Council will be the organization to represent the Protestant world in the present

tragic situation in China due to the aggression of Japan. In the question of indemnity from Japan, where mission property has been destroyed, the problem of the attitude of Japan in territory already conquered, and in many other vital points the council will be the voice. An important meeting of the council has been called for Madras, India, in 1938. This will be a meeting of great significance as it will deal with the present tragic situation in China and Japan.

Besides the international and interracial organization, there are some twenty-four national councils on the mission fields and in the nations that send out missionaries, which have a very vital cooperative work. In countries like India, China, and Japan the national councils have helped to guide the total Christian task in these important fields. They have helped in the division and occupation of territory provided an instrument for the encouragement of union movements, analyzed the trends which were forming, and helped in translations and the creation of literature. Besides this, these national councils have helped the Christian nationals to shape and project their own missionary effort and have aided in making the native churches indigenous in their outlook and plans. In the present grave difficulty between Japan and China, the national councils of each nation involved have kept the Christian forces of the two countries in touch with each other. Visitation back and forth have been managed until the recent launching of destructive war. Dr. Kagawa of Japan has visited the Christian groups in China and men like Professor Searle Bates of Nanking University have gone on important good-will missions to Japan.

One of the largest and most effective of the national interdenominational councils is the Foreign Missions Conference of North America, embracing

more than sixty mission boards of the United States and Canada. This group has an annual meeting of great value, with an attendance of two or three hundred representatives who discuss common problems and agree upon common plans of work. This is a clearing house for these many boards and has served to bring about and maintain a fine sense of unity as well as a pooling of interests in many great enterprises.

In these difficult days the Foreign Missions Conference has provided a way of counseling together as to field occupation and keeping the Christian witness strong in lands where some agencies have had to curtail their forces or withdraw altogether. At various times groups have been sent to important fields like India and China to survey the educational needs and other situations. Through this agency plans have been laid and carried out for the united creation of Christian literature in the vernacular. Important plans of unity have been projected such as the federation of the eleven Christian universities of China under a common board of trustees, a plan of unity which precludes competition and gives each school leadership in some great field of education. Recently a great gift of several millions of dollars has come to one of the American boards for the higher education of the ministry in China. In cooperation with this board the conference has made a survey of this type of education in China and has worked out a plan whereby every evangelical group working in China will share in this generous gift to better provide for the training of preachers and lay workers.

The Committee on Cooperation in Latin America is a strong hand of the Foreign Missions Conference of North America in its work of cooperative Christian effort in all Latin American countries. In New York City is maintained a great missionary research

library for use of all who wish to avail themselves of it. These are a few of the outstanding areas in which this representative conference works.

In addition to these larger ways of cooperation in mission lands through councils, there is a vast outreach in interdenominational work carried on by mission boards working together. There are more than thirteen hundred union institutions in mission lands carried on jointly by different groups. These include colleges, universities, theological schools, medical schools, middle, high and elementary schools, nurses' training schools, normal and industrial schools, and Bible training schools. There are forty union hospitals and many printing presses. The United Christian Missionary Society is engaged in twenty-five different union enterprises in mission countries. In all lands there are union committees which translate literature into the native tongues and most of the more than nine hundred translations of the Bible into the languages of mission fields have been done cooperatively.

One of the finest union efforts is that of union churches for those speaking the English language—missionaries and others—in great foreign cities like Tokyo, Shanghai, Manila, Canton, Calcutta, Bombay, Buenos Aires, Rio de Janeiro, and Santiago. Here Americans and British can have preaching in their own language and provide Sunday schools for their children in the mother tongue. Besides this, there are union schools for English-speaking children of missionaries in India, China, and Japan. Here children of missionaries and others can be kept near their parents on the fields until they finish high school and are ready for college at home.

Bishop Azariah of the United Church of South India said at the Oxford Conference last summer, "In the West union is of great importance, with us on the mission field it is life or death." Overlapping

and competition between evangelical groups is a sin in a great work like foreign missions. It has disappeared on the mission fields as far as all of the open-minded communions are concerned. Arrangements are carefully worked out as to occupation of territory so that the message may be taken to as many people as possible. Certain groups become responsible for definite areas and comity plans are the order of the day.

In Belgian Congo, Africa, all the evangelical groups have adopted the name "The Church of Christ in Congo." In South India there is a great union church with several communions in it. There is also the "Church of Christ in China," including English Baptists, Congregationalists, Methodists, Presbyterians, Reformed, and United Brethren. There is the "United Church" in Japan and in the Philippines, and likewise in Puerto Rico a strong union evangelical movement. In fact in most mission fields the native Christians await more liberty to be accorded them by the constituencies sending out the missionaries in order that larger and more complete union may be attained.

When Earl Todd was pastor of the University Place Church in Des Moines, way back in the eighties, Henry C. Taylor went to Drake as a young student, and united with the Church. Mr. Taylor has become a noted agricultural economist, and has held important posts at home and abroad under the U.S. government. He is now Director of the Farm Foundation and is a close friend of Secretary Wallace. He was a member of the Laymen's Commission to study missions round the world. Mr. Taylor recently gave a set of chimes to Drake. His wife is a sister of Professor Harry Bruner of Butler. He is an active member of the University Church, Chicago. Earl Todd should have satisfaction in this record.

The Authority of Religious Experience

David E. Todd, Brimfield, Illinois

To give a resume of the conclusions of a thesis on "The Implications of the Philosophy of John Dewey for the Authority of Religious Experience" is obviously too much for a brief article. However, a few pertinent facts may be set forth. It is well known that Dewey depends upon an orderly and systematic use of intelligence, that is, upon the scientific method, as the final authority in all things. It is the final authority in philosophical criticism, in obtaining knowledge in any sphere of experience, in forming ends, purposes, ideals, and in directing the course of all human experience in thought and action.

"When I say 'authority' I do not mean a fixed set of doctrines by which to settle mechanically problems as they arise. Such authority is dogmatic, not intellectual. I mean *methods* congruous with those used in scientific inquiry and adopting their conclusions; methods to be used in directing criticism and in forming ends and purposes that are acted upon."

"... Intelligent action is the sole ultimate resource of mankind in every field whatsoever."

This is the direct antithesis of the traditional conception of authority which was fixed, unchanging and absolute. In contrast, dependence upon the scientific method is relative, adaptable, and growing. "Theoretical certitude is assimilated to practical certainty, to security, trustworthiness of instrumental operations." This is nothing short of a revolution in the seat of authority. It means a shift from an unchanging set of ideas and doctrines, handed down dogmatically and accepted without question, to a flexible set of hypotheses to be passed on to the com-

ing generation to be sure, but passed on subject to revision and re-statement.

By the authority of intelligence Dewey does not mean an isolated reflective process of the day dreaming type. For him intelligence is active, practical, and operative, making use of the methods of science. In such a view, "the authority of thought depends upon what it leads us to through directing the performance of operations." Thus the validity of the authority of thought depends upon its objective, upon the values which are expected to be produced. This presents a very definite objective basis of authority and rescues it from a complete relativism.

Not only are values in general the objective basis of authority, but a number of values in particular—the values of moral law and ideals. Concerning the authority of moral law Dewey says:

"A moral law, like a law in physics, is not something to swear by and stick to at all regards; it is a formula of the way to respond when specific conditions present themselves. Its soundness and pertinence are tested by what happens when it is acted upon. Its claim of authority rests finally upon the imperativeness of the situation that has to be dealt with, not upon its own intrinsic nature . . . as any tool achieves dignity in the measure of needs served by it."

This manifests another angle of the objective basis of authority "the imperativeness of the situation" and the "needs served by it." A moral law has authority, not in its own intrinsic nature, but in terms of the needs it is designed to serve with reference to the whole situation with its demands upon thought and conduct. A moral law is the funded product of experience intelligently promoted. It is the net result of much reflection and long experience.

Then there is the authority of ideals. Ideals are the highest values. As such they possess not only the authority of the ordinary value but the authority

of values raised to the Nth degree. They are the finest product of intellect attained through creative imagination, and they hold an undoubted sway over the minds of men. They carry conviction which is much more than assent to a proposition. The assertion that the ideal is divine by those singularly gifted, highly intelligent, imaginative, and morally sensitive individuals, who have given us our religion, lends authority to the ideal.

This brings us to the last point in the exposition of Dewey's theory of authority. It is the view that one must depend upon the authority of the expert. The expert is one who possesses a thorough knowledge of a given area of experience. He has followed present processes back to their origins and is thoroughly conversant with their history. This places him in possession of an adequate understanding of the present situation. Furthermore, having a wide perspective and a sensitive imagination, he is able to project the possibilities of the present, and, in an intelligent way, to formulate the ideal. Having formulated the ideal, he is then ready to clearly state purposes and outline means of achievement.

The fact is that Dewey leaves the problem of authority in a very ambiguous condition. He rests it on moral laws on the one hand; on the expert for another; on intelligence for a third; and on values for final logical basis. His theory of value is highly ambiguous, and each of these depends upon the others. We might conclude that authority resides in moral laws and standards formed out of the socially funded judgments of experts using the scientific method. However, this is our inference; in Dewey's writings the relationship is not made clear.

Again he is ambiguous in his use of and meaning of intelligence. At times he defines it to mean the scientific method; again its role is that of judgment; another time it is capacity for moral choice;

nce again as philosophical criticism; and always, or perhaps only occasionally, dependent on religious attitudes.

If Dewey is right that religious values, on the psychological side, are personal attitudes, this is a statement of inestimable value. For attitudes have the capacity, as he suggests, to enter into and characterize any experience. Furthermore, attitudes will guarantee the general direction of thought and conduct, entering into all judgments of value as the determining factor. Thus the value judgments of religious persons, as Dewey defines religious, should stand constant verification. Hence no ideas are valid for thought, nor any theory of morals is right for conduct except through the intervention of religious experience. If Dewey is right and our inference is correct, there should be some ground for and affirmative answer to the subject of our thesis. It must be understood, however, that this is not an unqualified statement. The ambiguities noted as well as other factors render any conclusions tentative.

On the whole Dewey's philosophy is highly stimulating and provocative. His reference to experience is particularly illuminating. It holds thought to the realities of life and prevents irrelevant speculation. His insistence that truth and value arise out of experience, and find verification in experience of their consequences, is contributory to working out this problem, subject of course, to the building up of a standard of highest values. Faith in intelligence means the conviction that experience will eventually work out these problems, although it is evident that Dewey comes far short of accomplishing a satisfactory solution of them.

Fruitful Experiments

Monroe G. Schuster, Gary, Indiana

Antiquity has no monopoly on worthy achievements. When a youthful local church of the Disciples of Christ creates an instrument for its own communion and interdenominational betterment it has a right to be articulate. The writer can without compunctions of immodest boasting state the constructive offerings of the Central Christian Church of Gary for he was not serving as pastor during that era. However he has endeavored enthusiastically and sympathetically to promote these worthy developments and to further their usefulness.

Gary, Indiana was in its origin a typical frontier town in the very heart of our country. A wild waste of swamps and sand, traversed only by railroads built after 1850, but whose trains disdained to stop in such a dreary and forlorn land. Here at the foot of Lake Michigan the United States Steel Corporation determined to build its gigantic mills for the reduction of ore and the fabrication of steel. People came from all parts of Europe and the United States. They were chiefly young people striking out to find a home and a fortune. It was in this environment and in this spirit of adventure that the Central Christian Church was born. Freed from tradition and crystallized habit it was unshackled to dream and experiment.

The first and really distinctive contribution to the interdenominational world and Church History was the Religious Day School now known as the Gary Community Church School. The late Dr. William A. Wirt, setting up his renowned Public School System of "Work, Study and Play" intended to have every phase of life represented and taught. His School must provide a completely well-rounded curriculum that would meet every need of the child's

experience. Thus he offered to release to the Churches on school time all children whose parents wished them to receive religious instruction supplementary to that gained in the Sunday Church School.

The American Christian Missionary Society was the first to see the tremendous value and implications of such an offer and sent Myron Settle, now director of Christian Education in the State of Kansas, to organize and conduct such a School for the Gary Church. It was not long until the First Methodist Church, appreciating the opportunity afforded in really establishing a more effective instrument in providing Christian Education, joined the ranks of the Christian Church and together a stronger School was set up. For twenty-five years now this project has been steadily advancing until some twenty churches representing Presbyterians, Baptists, Congregationalists, Lutherans, Disciples, United Brethren, Greek, Roumanian, Russian and Serbian Orthodox, United Presbyterians, Methodists, Evangelical and Reformed, Nazarenes are co-operating in providing Christian Education for some 7000 children with a faculty of eight teachers, an administrator and an office secretary. This idea was born in Gary, seized by the Christian Church and has spread throughout the civilized world. Its possibilities have not yet been fully appreciated as an instrument that will be most efficacious in evangelizing mankind.

In the year 1922 the Central Christian congregation weary of the ultra-plain and unworshipful auditorium in which worship was attempted decided to experiment in the field of Church Architecture. A. F. Wickes, a prominent Gary architect and a member of this church made a visit to Europe where he studied the Cathedral masterpieces. It was the purpose of Mr. Wickes and the building committee to

erect a church that would challenge people to worship by its beauty, symbolism and architectural embodiment of the chief sacraments of the Disciples. Romanesque, the oldest known church architecture, was chosen. Completed, this structure was impressed upon the membership and community by several lectures describing its significance and the meaning of its elaborate symbolism.

The Board of Church Erection of the Disciples of Christ was so impressed by this experiment and its imagination so stirred by the effect that such architecture could have upon the entire brotherhood, that it decided to invite Mr. Wickes to become its Church Advisory Architect, which he accepted with considerable monetary sacrifice to his income, in order that our people might be led to a proper appreciation of the nobler and better church architecture. He has rendered an immeasurable service to our people for we have now become church architecture conscious and all over the country architectural works of art are springing up to testify to our growing appreciation for the beautiful and artistic. As a result we are developing a more reverent, thoughtful people. It is not intended to infer that this was the first structure of this type ever erected by a local congregation of our communion. But it was responsible for the employment of a full time advisory architect for the benefit of the whole brotherhood. Thus out of a church fellowship that is less than thirty years old have emerged two significant offerings for the enhancement of worship and Christian Education.

(These experiments in the church at Gary are worthy of note. A church is a social laboratory. Any important new development may set up patterns which many other churches may profitably adopt. Let us have reports of other fruitful innovations. Ed.)

Race Prejudice

Harry G. Parsons, Fort Collins, Colorado

Race prejudice in our town is directed primarily toward the Mexicans and the Spanish Americans living here in certain poorer sections of the city. The latter are usually called Mexicans and foreigners, but they are not, even though many of them have very dark skin. They have lived here all their lives, and their ancestors lived here. They are no more foreigners than the American Indians. There are far more of them living here than there are of the real Mexicans, so it is humorous, and at the same time pitiful, to hear certain of the white residents say that the government ought to send them all back to Mexico. At one time the Great Western Sugar Company did bring in a number of Mexicans from Mexico to have their cheap labor in the sugar beet fields in the seasons when they wanted them. Since it is seasonal work, those same Mexicans have been public charges for relief during other seasons of the year, for the pay they get in the beet fields has been small, the families large, and the heads of the houses lack the knowledge of financial management. The citizens of the community who pay taxes for relief have had real grounds for complaint, of course, but the sugar company is chiefly to blame, certainly, and the whole set-up for the sugar beet industry. The federal government is now forcing employers of labor in the beet fields to pay better wages. Since the Spanish Americans can't be easily told from the Mexicans, and since they likewise work in the beet fields for small wages during season and are on relief the rest of the year, it's not hard to see why there is prejudice against them, too.

There are a good many Germans and some Russians here whose occupation, for the most part, is also working in the beet fields. They are more fru-

gal and wise in managing their meager wages, so not nearly as many of them go on relief. Then they look like the white people of the rest of the community, though they talk differently, so there is not much race prejudice against them. A local woman, Mrs. Hope Sykes, has written a very popular novel dealing with the German-Russian beet workers' problems in this region. It is called "Second Hoeing."

Fort Collins, Colorado, the town of which we are writing, is the home of the Colorado State College. The percentage of foreign students attending this college is small, though there are enough to have a Cosmopolitan Club, and a successful one on the campus. Very few of the Spanish Americans or Mexicans of the community get to college, due to lack of funds. An increasing number of them are attending high school recently. In high school and junior high they attend the same school as the "whites," but in the lower grades most of them attend the Roman Catholic parochial school especially for them. There are some exceptions, Protestants who don't. They attend grade schools with the "whites" but often they are treated as inferiors. The First Presbyterian Church sponsors a Sunday School and church service for Protestants in its own building on Sunday afternoons, but they don't mix with them. Certain restaurants down town have signs in the window, "We cater to white trade only." The theaters won't allow the Mexicans and Spanish Americans to sit on the main floor, but insist that they sit in the balcony. A community recreation center we have here for the girls and boys of the city admits only "whites" to most of its activities, not because of the management, but because of the prejudiced attitude of the "whites" who use it. This feeling is particularly strong in reference to the swimming pool, and it holds for the other features, gymna-

sium and play rooms and table games.

We believe that the race prejudice is gradually lifting, but it's a long road of Christian education we have to travel to eradicate it. It takes preaching and teaching, but more, practical demonstrations of brotherliness. In keeping with that idea, the young people of the First Christian Church have had Sunday evening programs to which the Mexicans and Spanish Americans were invited to attend and also have part on the program. This has proved very successful so far and has promoted a better spirit of equality, friendship and brotherliness. We now plan to carry out the idea still farther by inviting the foreign students of the college to come and have a vital part in our meetings. We already have had two Japanese brothers attending our meetings occasionally. They even went so far as to sing in our young people's choir that serves the Sunday night church services. One of these boys told me that he attended a Buddhistic service in another city last summer and found the trend there to be more and more like Christianity.

The Kingdom of God seems to come on leaden feet, but little by little it comes, doesn't it?

Chas. A. Stevens, of Olathe, Kansas, is the oldest member of the Institute. He is well on in his 88th year. Last October he and his wife were invited to visit the church in Flanagan, Illinois, and "emphasized it with a check to defray expenses." He went and preached morning and evening. Mr. Stevens is a graduate of Butler. He is still working at the carpenter trade, doing a little farming, and preaching some.

Trends in Organized Religions

Earle Marion Todd, Harlingen, Texas

I had not intended troubling the readers of *The Scroll* with further observations of mine. But recently, writing to a few friends, I had occasion to make some observations about present day trends in organized religion that were somewhat more somber than those that usually get into print, and Dr. Ames has asked me to expand, slightly, for *The Scroll* what I wrote him privately. I willingly, though not gladly, respond. For it must be said, with sorrow and not without misgivings for the future of the Disciples brotherhood, that *The Scroll* seems to be the only literary organ of the Disciples through which an unconventional thinker with unconventional ideas can reach the brotherhood. Editors of our church papers may be willing enough, even anxious, to throw open their columns for free discussion of controversial social and religious issues, but every essay in that direction raises such protest from a small but vocal minority that, in order to "save the unity of the brotherhood," they feel themselves compelled to debar all discussion of really vital issues. Don't I know?

I have no reason to suppose that my readers will take me any too seriously, but I should like to utter a double warning: First, the warning of Thomas Mann to the readers of a recent article of his in an English journal on the present condition of Europe—unspeakably terrible to one of Mann's sensitiveness and culture and with his social and political ideals: "It is only honest to say," he writes, "that the author of this article is in his sixty-first year. The old are so inevitably prejudiced against the age in which they live that, if one is over sixty, one's opinions of the 'modern' world into which one has had to survive are at a distinct discount." And then

he adds, "But few will contradict me if I say that one need not be sixty to shudder at the condition of Europe today." I need only say that I am some years older than Dr. Mann!

The second warning is that I live in the South, and, resist as one may, it is inevitable that one's judgments should be more or less colored by one's immediate environment. We used to be told that, in higher mathematical equations where there was an element of contingency and results obtainable were only approximately accurate, every mathematician had his "error" which could be definitely calculated and allowed for in evaluating his findings. I suppose the rule holds good, too, of those who pass moral judgments on their times. My readers are warned to calculate my "error" and allow for it!

If my outlook for the future of religion on this planet and specifically in America may be considered optimistic (as I hope it may), it is only because I take long-range views of situations and trends, for I see only clouds and darkness immediately ahead; prophecies of the "dawning revival" are mere wish-thinking. We are living in a time of moral and religious confusion the like of which has probably not been seen since the Middle Ages, with which it finds its closest parallel. Religion in its organized form is a conspicuous failure. The extent of that failure is seen in the moral condition of the world today. It is only as religion, in individuals, escapes from its entangling worldly alliances and becomes definitely and consciously the *antagonist* of the world that it can be said to fulfil its mission and to justify its right to be. By "the world," as here used, I do not mean card-playing, dancing and theatre-going—heaven forbid! I mean the world-order, the world standards of life and conduct, the world subordination of human to material interests, the world's cheap estimates of human values.

On the brighter side, there are indications of a growing impatience of our sectarian divisions, as when certain churches in a given locality, usually motivated by financial considerations (wholly praiseworthy), decide to pool their resources and form a community church, or when two or more closely related religious bodies unite into one. The Congregational-Christian church is a case in point, as is also the talked-of rapprochement between that church and the Baptist and Disciples bodies. But these and other similar unions are mere points of light in an otherwise fog-enveloped Protestantism. Division into sects is bad enough and the slightest mitigation of its evils is to be thankfully received, but there is more the matter with the church and of graver import than mere disunity. The church's desperate illness today is the deadly paralysis of secularism—the acceptance of worldly standards and striving after worldly success.

Our mid-western towns (to go no further) are full of churches that are little more than religious clubs and that differ in no essential particulars from Kiwanis and Rotary. As organs of religion many of them have almost ceased to function. There is a general unwillingness to offend by rebuking the pagan elements in our social and economic order; only here and there do a church and a minister maintain the ancient tradition of prophetic religion. The hymns in most common use, too, are almost completely irreligious, both as to words and music, and the repertoire is, except in unusual cases, deplorably limited and includes few of the great worshipful hymns of the church, the main idea of the singing often being merely to "pep 'er up"—as at "service club" luncheons. I know one "evangelistic singer" who, in leading the congregation, positively dances a jig on the platform. The emotions evoked by these means are pure animal excitement and have nothing in com-

mon with deep, quiet, religious emotion.

I can see but little hope for change in this situation in the near future. The apostasy from "high religion" and the confusion that has attended it are too deep and too wide-spread to be remedied by mere reform. Influences that have been at work for generations but which have moved with vastly increased momentum since the War will probably continue to work until denominational religion will have completely broken down. Tragic as it may appear, it would seem that nothing else can save the Protestant church from sectism and traditionalism and from its fatal alliance with a pagan social order—bonds that tie it to the Past and hold it back from marching forward with the ever forward-marching God.

Out of the chaos and darkness of this period will gradually emerge a new embodiment of religion, emancipated from old formal, credal and organizational entanglements and freed to form new organs that shall truly express its inner life and embody forth its unity as the universal upsurge of the human spirit toward its Father-God and outreach of its sympathy toward its Brother-Man.

This is, perhaps, not a happy forecast for those of us who would like to see the Millennium dawn with tomorrow's sun. But we have to wait on God and God is never in a hurry. Humanity has insisted, from the earliest dawn of human consciousness, on exploring first every avenue of folly that the world affords. And God has put no obstacle in its way. He has left men to discover for themselves, by hard and often terrible experience, as to-day, the folly of folly and painfully to search for and find the secret place where Wisdom may be found. It is for us to discipline ourselves by prayer and faith and hope to be His ministers against the coming of the day of His Salvation. Meantime, let us assure

ourselves that no labor is in vain in the Lord. There are still multitudes of men and women who are sustained and motivated by high religion. These are our hope for the days that lie ahead.

Summarizing the situation, then, as I see it, there will come:

First, the continued gradual disintegration and final complete collapse of denominational religion, with its sectarian loyalties and its pseudo-religious activities. This will be all to the good. Following this collapse will come—

Second, a period of moral and religious chaos. We seem to be in the penumbra of this period today. But doubtless worse confusion and probably deeper darkness lie ahead. The duration of this period will depend on the courage, the patience, the unselfish devotion and practical wisdom of those whom God calls to be His ministers.

Third, out of this chaos and distress will gradually emerge a new sense of spiritual need and the dawning of a new renaissance of the human spirit. Religion, freed from the entanglements of the past, will re-assert its sway over the human conscience, will unify men and set them to high humanitarian tasks and lead them up to new heights of spiritual beauty and power.

Several Pastors, and Professors from our Disciple colleges come to the University of Chicago for one or both terms of the summer quarter. The Disciples Divinity House makes special rates to them for rooms in the House, but there are no accommodations in the House for families. Announcements will be sent to any wishing information. The summer quarter's work extends from June 20 through August.

Why Spank Japan?

William H. Erskine, Uhrichsville, Ohio

The complexity of the situation in the Far East is beginning to arise in our minds as we view the situation and the changes which have developed. There are more than two sides to a question, surely not the extreme right and extreme wrong only; there is a mean, a golden mean which men of culture seek, says the Chinese Sage.

So complex is the situation in the Far East that our papers refuse to hear Japan for fear it would confuse our politics and policies. The question of who should spank Japan comes to the fore. Should it be done by the "Haves" or the "Have nots"? Should the two "Haves," America and Britain agree when two "halves" do not make a whole, be the ones to spank their own child of the 20th Century, the Japan that America under Perry opened, and the Japan that served Britain so well during the days of the Anglo-Japanese Alliance?

America tried the spanking method in the very repulsive exclusion act. We "put them in their place," an inferior place because of a slight difference in the color of the skin. That inferior complex which the "haves" seek to impress on the Far East is seen in the persistent efforts to make the 5-5-3 ratio the guarantee of peace of mind at least. The immoral act of the 5-5-3 basis when used to urge upon a people an inferiority complex is anti-social, anti-democratic and anti-Christian. Japan rightly asks, what sacrifices are the "Haves" making to reduce armament?

The exclusion act passed and became law, because a few hotheads in the Senate feared being told what to do, but the word went to Japan, "You are our friend and know that this is not the will of American people at large; some day the best in

America will prevail and that act will be repealed; just have patience." For fifteen years Japan has been waiting for some word of the best in America to prevail, for Americans to realize that the spanking method stings and smarts and hurts both the spanker and the spanked.

The Russian effort to conquer the Far East in 1900 grew to such a campaign that both Britain and German became alarmed and the United States entered into the conversation when the objective, "China," was going to effect her plans for business expansion in the Far East. Japan was most vitally involved and the "Haves" soon saw that she fought their battles for them and carried the "White man's burden" in the Orient. Theodore Roosevelt as President of the United States and peacemaker at Portsmouth, with the help of the British premier urged Japan to cease her demands for financial indemnity and accept sovereign rights in Korea, North China and half of Saghelin. Japan accepted the task and her successful colonization has aroused the jealousy of the white races. So that after spending billions of dollars and sending millions of her sons and daughters to develop these as buffer states to protect China from further Russian invasion, these benefactors of her sacrifices use the tool of the day—propaganda—and tell the world that Japan in an over night drive (instead of 30 years) is stealing rights, and lands, and people. And Japan asks, Why such lies? And why spank your sacrificing friend?

"Let us boycott Japan and bring her to her knees." Boycott is WAR, it engenders its every move in the war spirit. It creates hatred as it urges people not to buy, and the thoughtless who can not buy will steal and plunder and destroy the goods and the property of the one to be spanked by boycott, the so-called Gentlemen's warfare. The Japanese are very sincere in their efforts to eliminate the anti-

Japanese animus in China. A policy of friendship and conciliation has been followed for ten years. The destruction of property, of business, the hatred engendered against innocent residents in China, the raping of wives and daughters, and the costly Gunboat protection are proofs that the boycott method is a wolf in sheep's clothing—war.

Japan has a right to call attention to her ten year policy of conciliation forced on her by her commercial interests. Trade does not follow bayonet. We must have and must develop foreign trade that our production might continue and if possible increase, continue even at the sacrifice of wages to compete with foreign trade in foreign lands, the people must have work. The strength of Commercial Japan which has always been against the Army's use of force in China, can be seen in the conciliation program which dominated and controlled Japan's foreign policy. The writer was a resident of Osaka, the commercial center of Japan, and knows and approves this method of saving both China and Japan. This policy was overthrown when the Army took control of the Government after its defeat in the general election a year ago. It is hard for foreigners to understand how the army, a small minority, can control and break cabinets. The Constitution calls for an active military leader in the cabinet to represent the army and navy. The army and navy can hinder the formation of any cabinet and break almost any policy a cabinet might propose. The army and navy are not subject to the cabinet in the case of a national emergency, such as the army and navy created to start the present undeclared war. These war lords of Japan are responsible to the Emperor alone, and then only if they care to report to him. A Fascist form of government was at work before the nations of Europe got going in this direction.

This political upheaval should cause the friends of a suffering people to hesitate before casting the first stone.

The policy of conciliation has been a blessing to both China and Japan. The return of land to China after the war, the gift of leaders and teachers, the large loans (many unwise), the slashing of prices to get a foothold in the trade of China, etc., were sincere efforts to win China in a campaign of the Orient for the Orientals.

The anglo-Japanese Alliance is one of the causes of the present unrest in the Orient. Japan never gained by this alliance, but it was terribly costly to her and her people, financially and morally. All she feels that she got was a chance to slavishly serve Britain and her interests in the Far East. When she needed help it was denied her, and Japan was compelled to sing, "Britain is our Ally but America is our friend." Why was the war allowed to concentrate around Shanghai with consent of both China and Japan? One writer says: the main purpose of the present undeclared war is to drive Britain out of Shanghai and to do away with the extra-territoriality rights now demanded of China. The anti-British attitude in Japan today is one item in the long list of grievances that causes not only military Japan but also the common people to feel convincingly that this is a war of defense.

China needs protection from her friends from the west, the white race who feel they own the earth and the seas and all that in them is. China needs protection from the Russian Communists with their soldier cities all along the border; these are all set to march into central China on word from their advance guard in the other sections now working as "bandits" in harassing both China and Japan. China with her own problems near the central office can not send the men nor the money to control these

out of the way centers of trouble. Japan has offered to come over and help. The triangle of politics, China, Japan and Russia, is keeping things in a state of upheaval. Which should China court? Japan insists that the kidnapping of Chiang Kai Shek was inspired by Russia, and the marvelous and miraculous release was permitted by the signing of rights to Russia, rights which will cripple China and hinder Japan's policy of friendship. Boake Carter has said that even if China wins the war, she will lose; for neither the Americans who assisted nor the British who diplomatically controlled the situation will gain; Russia will control. After thirty years of service in behalf of the whites Japan is to see that her labors have been in vain. With this change of front on the part of the whites, the common people of Japan are forced to call it a war of defense, and to shout unto the very men they outvoted last spring, "Time and events have changed; Army go forward; we are back of you; our sons will follow and our means will support you."

Abe and Sugiyama, the leaders of the Labor parties, Ozaki the Christian-like politician, and Kagawa the suffering praying saint, are now forced to a waiting policy. The open opposition of America to Japan's policy of saving China, the resulting boycott, the increase in number of American volunteers in the Chinese army and air forces, the sending of American navy boats to patrol American ships with oil and contraband of war, supplies for China, against the expressed wish and command of the Japanese in control of the surrendered city, and other things have complicated the situation so that the Japanese messengers of peace feel justified in a waiting policy. They are lovers of Japan and of the Prince of Peace. Any opposition now would be misunderstood and would bring unwarranted hostility from the people they are serving, for they, like

all in Japan, are ready for a death struggle, in terms so different, one in war and one in peace. Shall we spank these men of unquestioned integrity because they are not serving in our way?

Spank the whole nation of people who know some things and have been taught others: that the Chinese government has consistently and without cause broken all treaties signed with Japan; that the 15 demands of the Okuma Cabinet were sent to China in an effort to save China for the Chinese—at least China for the Orient, an honest effort to enforce a Pan-Asian Monroe Doctrine, that should be easily understood by Americans; that the fomenting of anti-Japanese sentiment in school book and public lecture is deliberate; that the open courting of communism is aimed against Japan because the needed help from the west did not come through the League of Nations: that the present government in China is not popular save in its own eyes; that the Sun Yat Sen family's petticoat government is too selfish and has all the fat paying jobs and so offends respectable Chinese; that war is not wanted, but that the boycott is war, although undeclared; that we are compelled to teach the needed lesson, to perform the necessary operation with our army and air force for the Peace of the Far East, if we would establish and enforce the Pan-Asian Monroe Doctrine.

The way of peace has failed. The way of conciliation has not brought its rewards. We are now called upon to vicariously support the Japanese militarists with the earnest prayer that China will be able to save herself, and free her people from the oppression of the diplomatic white man from Britain and the communistic white man from Russia. This can be done only with the aid of the yellow man from the Orient. This the Japanese believe and for this they will die.

Secretary-Treasurer's Page

A. T. De Groot, Kalamazoo, Michigan

We may make it!—I mean success in our effort to render the CI fiscal. Income from dues has set a new high record during the past month. Many delightful letters have come with the checks, including brief notes from H. B. McCormick of Lakewood, Ohio, Raymond A. Smith of Ft. Worth, and C. M. Watson of Santa Monica, California. The business men are represented by E. E. Elliott of Kansas City and John Rogers of Tulsa, one of whom (anonymity may save him from his New Deal neighbors) writes: "In spite of constant and malicious interferences from Washington and all points east, today finds me fiscal to a limited extent. But my future fiscality (?) depends upon what kind of coffee these alphabetical administrators drink or which side of the bed they emerge from each morning. But why whine? They say we've got to like it."

Harold L. Lunger of Yale becomes a student economic royalist through his recently won Dwight Fellowship for 1938-39. This summer he will direct one of the Travelling Economic Seminars sponsored by the Religion and Labor Foundation. This scribe's former professor of sociology at Butler, Dr. Howard E. Jensen, now of Duke, promises to get out of the rut of his purely technical writings and send something soon to the *Scroll*. For this "most helpful and inspiring" journal and "the fellowship of the Institute" Chaplain Walter B. Zimmerman sends his dues.

Greatly appreciated personal remembrances came from A. L. Ward, retired at Noblesville, Ind., and Travis White, of Paris, Texas. A fine example of the unearned dividends in our work is the poem of classical Greek beauty sent to us by Willis A. Parker of Ashville, N. C. It is entitled "Gradation," and is

reared on the line in Plato's Phaedrus, "The mind of the wise hath wings."

Charles O. Lee, Exec. Secretary of the Wichita Community Chest, is rejoicing in the new model social welfare code which the Kansas Ass'n for Social Legislation has sponsored into law under his presidency. Dr. Raymond Morgan of the Dept. of Social Sciences, Atlantic Christian College, has been teaching, and addressing "church, PTA, and Negro groups—and the DAR!" He adds, "this is a great part of the world to be in, in the Spring especially." (There is eight inches of snow outside my window as I write this, April 7th.)

Otto R. Nielsen of TCU has called for a list of all Texas CI members, in order to arrange a meeting for them at the Texas State Convention in May.

Commendable insight was demonstrated by Robert C. Lemon of Irving Park Church, Chicago; upon receipt of the *Scroll* he wrote, "I understand that someone has to pay for it," and enclosed his two dollars. The prize we have been offering for the shortest epistle forwarding dues, which until this juncture was owed to C. E. Lemmon, belongs now to Louis O. Mink of Newark, Ohio, who writes simply "Here 'tis."

W. J. Lhamon of Columbia, Mo., writes: "I wish you well in all your efforts. How the poor, old tangled world does need Christ and the kingdom of Christ just now."

The annual meeting of the Campbell Institute will be held in Chicago during the first week of August. The sessions will be in the afternoon and late evening. The Pastors' Institute will extend through the first two weeks of August but the committee for the C. I. believes it best to make its program for the first week only.

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Editorial Comment

E. S. Ames

This issue of the *Scroll* marks the close of its thirty-fifth year, and the end of the forty-fourth year of the Campbell Institute. Every one has moments when he wonders what is worth while. Is this little publication worth what it costs in money, time, and thought? As a matter of fact not very much of any of these items goes into this enterprise. Any member may come to a "realizing sense" of this fact by estimating how much he himself has put into it. Even such enlightened persons as make up this honorable organization have an easy way of leaving it to some one else. The Disciples are very individualistic and are inclined to devote themselves to their particular job with such exclusiveness that they do not do very good team work on common tasks. Members receive this periodical and do not think of trying to get any one else to read it. Some do not read it themselves. Most members never think of writing an article or a note of news, although our efficient Secretary is constantly and patiently trying to get their cooperation. Some want the *Scroll* to deal more with social problems but they do not send in any such articles. Some think there should be more variety but they do not check up on the range and diversity of the contributions and views already published. We invite criticism and suggestions but we would be more pleased by cooperation.

Mr. Todd's comments on the state of the Disciples in respect to their intellectual interests and capacity for conference and discussion are very much to the point. He sees clearly enough that the Institute is the only agency in the brotherhood that endeavors to cultivate these matters, yet even he recently bade us all good bye and seemed to be saying a final fare-

well. We are glad he has reconsidered and we hope something vital and constructive will come from his renewal of interest. But Mr. Todd is seventy years old. Where is the young man he has imbued with his spirit to carry on his prophetic word? What are the young men of our group thinking about? Some of them have sought diligently to get themselves into larger pastorates and now are so swamped by details that they have no time or energy left for the cause at large!

The annual meeting of the Institute to be held the first week in August should attract another good attendance this year. Some members have never attended an annual meeting and therefore have never really exposed themselves to the true nature and atmosphere of the organization. Those who judge the Institute by the impromptu, mixed, and curiosity-visited meetings during the national conventions are likely to form wrong impressions. The very nature of the Institute, concerned with comradeship and Ideas, requires an atmosphere of acquaintance and of intelligent cooperation in common tasks. It must be an atmosphere in which young members and new members feel free to participate. There should be a sense of warm and hearty appreciation for the organization itself, for the fact that it now has a long history covering half of the most significant lifetime of the Disciples, and for the idealism and freedom of opinion which it has fostered in spite of indifference within and without. The Institute has never been fairly represented in any of the journals of the brotherhood. It has either been ignored by them or misinterpreted. But those most familiar with its inner workings, especially as these appear in the regular annual meetings know that it has been a useful leaven in the life of the Disciples. The roster of members, including educators, ministers, missionaries, secretaries, editors, and a number of prominent laymen, carries the

names of men who have been among the most important contributors to the work of the Disciples. The Institute does not control money nor does it enter into denominational politics. It aspires to do two things: to cultivate Ideas and fellowship, in the interest of a more vital and satisfactory religious life. The annual meetings do not encourage "great speeches," nor manipulation of any "power." They are directed to the understanding of the problems that confront us in a world which invites thinking and planning and devotion to good causes. The Institute keeps an open mind about its own structure and function. It believes in mature and thorough consideration of any matters proposed, and it does not select or debar any sorts of persons for its membership, or any sorts of questions for its discussions. Many of us think it is an organization unique for its useful record and its useful possibilities.

Earle Todd, of Harlingen, Texas, suggests a revival of the Disciples Congress. We regret that space does not permit publishing his whole statement, but the idea can be summarized. He says the Disciples have no organ devoted to the dissemination of Ideas, or that is even hospitable to the discussion of the new and untried in religion and the social sciences. Perhaps the *Scroll* could do it if it were larger and more widely circulated, but he thinks this doubtful. "Our people have not taken kindly to the discussion of differences." Therefore the voice of the prophet and the original thinker is rarely heard. There were promising enterprises of this kind in the past, but they have ceased. The Missouri Christian Lectureship, and the Congress died because our people could not endure free discussion. They wanted peace. There are individuals and small groups like the Campbell Institute who rise above the platitudinarian level and break away from tradition and insist on thinking for themselves. But in spite of the few who go to great universities and

read vital books, the process of liberalization is too slow and too limited. The general convention cannot supply the need of a free forum for considering real problems. It is too much engaged with its own machinery and with "practical" issues. The Disciples must have an assembly devoted exclusively to these social, economic, and religious matters. Mr. Todd concludes that the Disciples Congress, perhaps under another name, should be resuscitated. It should deal with *Ideas*. Ideas and Ideals are the dynamic forces of religion and civilization. "Unless we set ourselves seriously to the task of organizing for the presentation, criticism and evaluation of Ideas and the creation among us of a tolerant and enlightened public opinion, thus arresting the trend that is carrying us toward denominational fatuity, we are lost. No other hope for living together in a democracy or a democratic brotherhood can be held out. Repression simply spells nihilism and fatuity." We agree with Mr. Todd. How can we build and sustain some agency that will accomplish the ends he emphasizes?

L. P. Schooling, Hussar, Alberta, Canada, is probably our "farthest north" member but he does not forget us. When asked for an article for the *Scroll* he graciously complied with a eulogy on Bolshevism. Now that is something to be considered. He says, "A Bolshevik is one whose citizenship in his own country harmonizes with world statesmanship." The Bolshevik arrived in Russia while the old economy still obtained. The machine age had not penetrated there. Famine and chaos ruled. Various superstitious religions were at war among themselves. Capitalism exploited the country. "Into this complex of revolution, foreign armies, demoralization, degeneracy, priest and tsar ridden masses, marched the Bolshevik with his scientific laboratory in every department of human interest. His All-Academy of Science in the city of Moscow with its

huge libraries and many laboratories correlating and directing hundreds of lesser stations, attest the thoroughness of his work. Truth is the foundation of the new civilization. The educational system as launched and jealously guarded by the Bolshevik boldly assumes the responsibility of the public weal. . . . Truth has welded hating nationalities into the greatest brotherhood of all ages, and science is rapidly bringing these once enslaved nationalities to a high degree of efficiency and richness of life. . . . Citizenship is a fundamental subject of study in the educational system of the Soviet state. . . . Along with free education to all goes a passport to employment for all, and still more, the student receives a salary while in school that he may abide long and effectively at his studies. . . . As in education, so in health. The state assumes full responsibility for the health of the citizens. . . . The sick are everywhere treated without money and without price. . . . Woman has taken her place as man's equal in every walk of life and enjoys such independence as was never heretofore witnessed. . . . In the particular realm of economics the students of all countries may well hasten to this laboratory of the Soviet Union. Within the short period of two decades a new civilization has risen from the ruins. Where once there was poverty now there is plenty. Where once there was despair now there is enthusiastic life. The economic problems that so beset the peoples of the rest of the world the Bolshevik left with the chaos of the past."

The Campbell Institute was represented on the program of the Ninth Biennial Conference of the Community Church Workers of USA at Park Ridge, Illinois, on May 25 and 26 by O. F. Jordan, Alva W. Taylor, E. S. Ames, Herbert L. Willett, David Todd, Roy O'Brien, Paul Wassenich and Irvin Lunger.

History versus Religion

Dwight E. Stevenson, Bethany, West Virginia

I well remember how disturbed I was when in a class on systematic theology Douglas Clyde Macintosh first introduced me to the idea that the present authority of Jesus does not depend upon his historicity. It was a shocking idea, almost sacreligious to my hearing. Since that first plunge I have come to see how profound was the insight that our religion stands free of necessary dependence upon tradition.

Incalculable harm has been done to the Christian faith in any given generation by the church's worship of history. Blind belief in the historical accuracy of every item of the gospel record has turned the history of our religion into a religion of history.

Instead of giving assent to articles of faith which find their way into immediate human relations, we declare our belief in a narrative of events, all of which are buried beneath the dust of the past. In far too many circles, to be a Christian means belief in the chronological accuracy of the Gospels (all four of them!), the divinely inspired military campaigns of the Israelites, the Mosaic authorship of the Ten Commandments and all the lesser commandments, the Virgin birth, the physical resurrection, and the ascension of Christ, as well as the literal truth of all accounts of miracle from the swimming axe-head of Elisha to the turning of water into wine at Cana of Galilee. Paradoxically, in those same circles religion does not often mean a literal acceptance of the teaching about the other cheek, the second mile, and unlimited forgiveness. It often means the hurling of unbrotherly epithets in the supposed defense of religion, retaliation, and unrelenting criticism—all of them unchristian to the core. To question the historical accuracy of the Bible is not to become a conscientious scholar, it is to declare

oneself a heretic, an enemy of the faith. To doubt the historicity of a particular item in the past is interpreted as an attack, not upon history, but upon religion.

In countless ways Christianity has been identified with a set of events until in the process it has been all but severed from its ethic. The test of a Christian's faith is found in what he believes rather than in his manner of life. Virile faith is accounted in terms of a dogmatic identification with the past rather than in glad assumption of Christian obligations in the present.

An illustration of this vicious tendency to anchor our faith in *sacred* events and places of the past is given by Aldous Huxley in *Ends and Means*. In the summer of 1936 an enraged public opinion had grown so strong that British airlines had to give up the Sea of Galilee as a landing port for their commercial sea planes. Religious people to whom the Sea of Galilee was a sacred spot were determined that that sacredness should not be profaned by commercial uses. But, somehow, the enraged public opinion of religious people has never got around to an effective protest against the infinitely more anti-religious use of those same airplanes for the bombing of cities and the killing of men, women and children! Here is a clear case of the defeat of religion through the worship of history.

We are compelled by every good consideration to admire the history of Christianity but we are cursed when we admire this admiration of history. History is the channel through which God has spoken to men but when we apotheosize the history we lose God. Cleaving to the pathway of a sure-footed faith requires a mind alert to this subtle distinction between a religious faith expressing itself through succeeding historical events and the sacred character of those events themselves. We have fallen into the trap of sacerdotalism and dogmatism when

we fail to make that distinction. Reverence of religious history for its own sake is irreligious.

We have already pointed out one failing in the worship of religious history; that is, those who fall under its spell find religion in past events and sacred spots, things and other static objects, but let the ethical implications of present realities slip through their fingers. They have religion in letter but disown it in spirit. A second failing of the religion of history is also apparent. That is the restriction of the period of history in which divine implications are acknowledged. Only that history is sacred that is recorded in the Bible. The history of the Jews recorded in the Old Testament, the history of Jesus ministry and the Apostolic age are regarded as sacred while all other history is labelled *secular*. The voice of the Christian Church, admittedly a divinely inspired voice when the last writer of the New Testament recorded it, became suddenly secular when that writer had laid down his pen and departed to his appointed rest! The first 60 or 70 years of the life of the Christian Church are treated with the most conscious reverence, but all the subsequent history of the Christian Church through 1,900 years is passed over with indifference or contempt!

The Roman Catholic is not so inconsistent at this point; he knows that if God spoke to men through His church in the apostolic age He continues to speak through the same living channel today. But we Protestants, with our deification of the Bible, will not have it so. We prefer to restrict God's province to one nation among the myriad peoples of ancient times and one century out of 19 in Christian history.

The result of all this is that the church unwittingly plays into the hands of the prevailing secularism of our age. The church hallows the past as sacred but fails to see the sacredness of present

human relations. These relations are given over to the gods of state, industry and self.

We shall save the church from the blighting effects of devotion to the religion of history when through tireless efforts we have taught ourselves that religion is a living adjustment of living men to living issues. It passes through historic forms, uses events as its signs and symbols, but it is not these signs and symbols. It is time for us to distinguish between the history of Christianity and Christianity itself. Living Christianity needs to make very little appeal to tradition, and such appeal as it does make is for the purpose of enlightening and inspiring our present religious adjustment.

When Christianity becomes apparent to us as a living spirit in men, in place of events and dogmas external to men, we will soon recognize many subjects of supposedly religious interest as nothing more than objects of historical curiosity. The Virgin birth is one of these. Belief in the Virgin birth is an historical subject of biological interest; it need have nothing whatever to do with a vital religious faith. Scientific evidence in its favor would establish nothing whatever of a religious character. It would only establish a biological phenomenon. The same is true of the miracles and of the resurrection. To living religion these are nothing more than objects of historical curiosity. Belief in them does not alter the force or power of religion in the living present.

Someone will object, and properly so, that there must be grounds of historic fact upon which the living adjustments of religion rest for authority. That objection must be sustained, but it must be interpreted. Christianity needs the historic Christ, although it does not need the letter of his life. It needs no other article of faith that does not respond in the affirmative to the question: "Can I live this belief?"

There is not a solitary Christian in today's world upon whom belief in the Virgin birth will make the slightest difference. He cannot live that belief! The same may be said for the miracles. We may hold as an historical conviction to the opinion that most of the miracles actually did occur; very well, it is a matter of historical opinion only. Our own living adjustment to men and God is still to be made, and upon ethical and spiritual bases which are not a matter of conjecture but of empirical certainty.

If it were possible to cut our generation off from the whole memory of Christian tradition, including the name of Jesus, the validity of the Christian ethic and the Christian view of God would not be shaken. The historic resource of Christian personality and the stories of lives of faith upon which we draw for inspiration and courage in our own religious adjustment would be gone, and in consequence our adjustment to life would be thrown into the trial and error methods of all first hand experience—a great loss of the resources upon which faith draws, but no loss to the faith itself. When the right adjustment was finally made, however, it would be valid and right by the authority of its own inherent truth. Two thousand years of tradition could not make it more true than this.

A man must be accounted a Christian by what he believes and does in terms of present life. If that belief and life is such that it relies upon love as a supreme human and divine principle, full of unvanquished power, he is a Christian. No label can make him more so, and no accumulation of historical opinion will add to his stature in the sight of God.

“Competitive Preaching”

W. S. HogevoU, Waukegan, Illinois

One of the factors to which a minister must adapt himself and his program in this urban industrial city of 40,000 inhabitants is the competitive spirit of the leading Protestant churches. Competition is heightened by the close geographical proximity of these churches, all of them being within a few blocks of each other in the heart of the city. My conclusion at the close of one year's work in this environment is that it is vitally necessary to take account of the competitive spirit in one's preaching. After experimenting with sermons dealing with this situation I feel that the reactions and results are justified. A finer group morale, a greater willingness to work, and an increase in membership have resulted.

The denominations having churches included in this study are Methodist, Congregational, Presbyterian, Christian, Baptist, and Episcopalian. The order in which these churches are listed has no significance. The membership of these churches is: Church A 1,300, Church B 1,000, Church C about 600, Church D 375, Church E about 300, and Church F about 200. The estimated figures are based on comparative Church activities and attendance.

Items entering into the competitive picture are the things in which each congregation takes pride. Some of these items are: "The largest Sunday School," "the most adequate Church plant," "the best looking building," "no debts, civic assessments paid," "best choir," "the largest membership," "the most inspiring and balanced worship service," "the only true church," "good preaching," "the largest young people's group." It is interesting to note that theological conservatism or modernism does not enter the picture to be of any importance in the study of these churches. There are, of course, several

churches in the residential areas of the city that do make it their business to build a membership out of dissatisfied people from the larger churches, doing so through theological and Biblical controversy.

It did not take me long to observe in my work here that there was very little denominational loyalty in the Christian Church (The First Christian as distinguished from the West Side or Chapel Street Christian Church.) There was very little consciousness of a historical purpose in the movement known as the Disciples of Christ. The membership has very little belief or knowledge of the cultural significance of a democratic, progressive Church. However, the church has been very progressive in some respects and has been willing to experiment, particularly in the field of church organization and administration. The secret of the success and growth of the First Christian Church, especially in the past 20 years has been in the high type of social and Christian fellowship promoted by the main families of the church. Because of this they have attracted persons of other denominations into the membership. Attitudes reflecting this lack of denominational loyalty are in typical sayings, "All churches believe about the same things," "I could belong to any church," "There's no difference between the Methodists or the Congregationalists and ourselves," "I was once a Methodist, I could be a Methodist again," and so on the story could go. The main tie that captured and held these people was the fine fellowship and social life they found. Certainly, this is a needed factor, and a strong one in promoting the growth and ministry of the Church, but is it enough?

That it is not enough is shown by the failure of the Church to hold some families who are seeking strong religious and historical purposes in the Church. These families were attracted by the

Churches which upheld through their preaching program a strong purposive and doctrinal preaching. They found their desires satisfied in other Churches. The Church failed to hold other families who sought the purpose of Christian unity and soon seeing that the local Christian Church was not the largest Church transferred their membership to Church A, or before putting their membership into the local Church they transferred their support.

Other elements entering into the competitive spirit of these churches are the increasing denominational emphasis of the respective churches and the non-cooperative acts of the various ministers. The Baptists are pushing a "Better-Baptist-Churches" campaign; the Methodists are urging the joining of "America's largest Protestant Church." Non-co-operative acts of various ministers that lead to the competitive spirit between the churches are typified in the following: The minister of Church A gives a special welcome and invitation to people transferring their membership from another church in the city to his own. Minister of Church E invited the Young People's group from another church to come to his when they had a dissatisfaction with their own church or Church B. They came! Workers in Church C extend special invitations to talented people in other churches to work in Church C. The two-year-old Federation of Churches is gasping for breath in this atmosphere.

What, then, should be the preaching and teaching emphasis of a progressive Disciples church in this set-up? It is a three-fold emphasis. 1. To bring to people an experience of the cultural birth and mission of the Disciples of Christ. 2. To emphasize the religious contributions which the Disciples have made and still can contribute to the whole of Christendom. 3. To seek and maintain a church that shall be progressive and universal in its policies and spirit.

A progressive Disciples Church should bring to people an awareness of the cultural significance and backgrounds of this brotherhood. Its relation to the rise of empirical thought, the political development of democracy, and its functional relationship to the development of the Middle West should be pointed out. That the Disciples of Christ have as their mission today the gospel of interpreting Jesus Christ in the age of democracies. For despite Hitler and democratic relapses in Europe democracy still represents the epitome of man's cultural development. - We have just completed a ten weeks' study course in my Adult Class on the Historical Development of the Disciples. The cultural mission of the Disciples as a progressive, American and democratic movement was stressed. The class tripled in attendance during the study. Also several sermons have marked this teaching from the pulpit. Lifetime Disciples admit that for the first time they gain a real meaning of membership in the Disciple Brotherhood. Religion becomes real to them.

Again, a progressive Church of the Disciples should teach and proclaim the values that the movement has contributed to the growth of Christianity. Some of these values with which the Disciples, even though they may not be original with the Disciples, have continued to enrich Christian culture are the reasonableness of Christian Faith, a system of biblical interpretation based upon an evaluation of the Bible with the criterion of religious value, historical sequence, and literary appreciation, salvation in terms of character, and the functional nature of creeds and other religious instruments.

To proclaim a truly catholic church is an inherent trait of the Disciples of Christ. The spirit of Peter Ainslie is typical of all the great leaders in the movement from Thomas Campbell until today. In a preaching program there should be several sermons a year pointing out the nature of the Disciples

as to conserve and hold all the good traits of different denominations, pointing out all the features we have in common with other bodies but also emphasizing why we differ. The Disciples probably have more items of worship and practice and belief in common with all other Protestant and Catholic bodies than any other communion of believers. We are proud of this fact! It is unitive in its spirit. A universally accepted name—Christian, Disciple! A universal mode of Baptism—most symbolically significant, the practice of immersion! (This does not mean the demand of immersion as a test of fellowship.) A haven for all free Christian spirits who reverence the individuality of persons, the right of private interpretation of Christian truth; these are marks of the universality of the Churches of the Disciples. These are the items of emphasis in making one's preaching functional in this community with its competitive political, social, economic, and religious spirit.

Disciples Divinity House

Scholarships for 1938-39 have been awarded to the following "new" men: Thomas W. Chapman, S.B., Eureka, 1935; Dan B. Genung, Jr., S.B., University of Arizona, 1938; Richard S. Golden, A.B., Culver Stockton College, 1938; Charles W. Phillips, A.B., Bethany, 1938; Herschell H. Richmond, A.B., West Liberty (W. Va.) State Teachers College, 1938; and Lester B. Rickman, A.B., D.B., Texas Christian University, 1936 and 1938, respectively. Scholarships for next year have also been awarded to the following men who hold them this year: Carter E. Boren, Lloyd V. Channels, Connor G. Cole, G. L. Messenger, Jr., Carroll N. Odell, George E. Owen, David C. Pellett, Paul G. Wassenich, and Edwin B. Wolford. There have been some recent additional applications for scholarships which will be acted upon in the near future.

Human Nature

A. L. Severson, *Drake University*

One of the most difficult accomplishments of a minister is the achievement of a perspective which enables him to see his work in the wide setting of the nature of society and of human nature. Such a perspective is particularly important for a minister who begins to lose his "punch" because of the persistence of evils against which he protests or because he begins to see that what he thought were certainties can be only probabilities. Such a perspective is the theme around which Dr. Faris weaves a great deal of interesting material in his volume, *The Nature of Human Nature*. The book consists of a collection of essays, most of which had been published earlier. The essays deal with a wide variety of subjects—human nature, culture, sect and sectarian, punishment, social attitudes, education, mores, race conflict.

Following Cooley and Mead, Faris indicates that human nature is not something we are born with, but "is the result of the activity of the constructive imagination," which is to say, that we become human when we have a self, when we see ourselves as others see and treat us. "Your personality, as you conceive it, results from the defining movements of others." This implies that the nature of individuals changes as a result of their adherence to various groups and as a result of social movements, such as the women's movement. Women in America today are more than superficially different from women prior to the women's rights movement. For one thing, they don't faint much any more. Negroes who see themselves as the inferior beings some whites claim they are have a different nature from Negroes who see themselves in terms of the individual rights of the Declaration of Independence.

Witness the complaint of many a Southerner, "The Northerners ruin the Negroes."

Since the earliest and most intimate associates of the child are the members of his family, it follows that the personality the child develops is largely a result of the way they treat him. This is in accord with the common observation that when a mother treats her child as if he had a "finicky" food taste, he soon has one. "There are no fixed instincts which have to be modified."

Dr. Faris' discussion of education, particularly of the question of the "freedom of the teacher," is interesting in itself and also as casting some light on the question of the freedom of the minister to "speak his mind." Something of his view may be indicated by quotations, recognizing, however, the danger involved in taking quotations from their context.

"Education, at least in schools, is for the purpose of transmitting to our children our social heritage. . . . If the teachers teach what the community regards as unwholesome, the community cannot avoid protest and opposition."

"As a member of the school system he (the teacher) has obligations and duties as well as rights of self-expression and freedom. He who keeps in mind that he is the product of an institution and the beneficiary of society will be able to subordinate his private notions, however dear, to the public good and the public peace. However informal the expectation may be, the prestige of the office is a public trust.

"Nor does this principle imply any danger to truth or any disloyalty which might be involved in its suppression. For truth, if it is fully known, can be proved. And if it is fully proved there is small danger that it will be rejected. Unproved and unprovable opinion is the usual cause of conflict.

"Religion is rational and individual in its critical

points. In other areas, religion is social and emotional. Religious education seems to differ fundamentally from education in arithmetic. A knowledge of the mores will bring new appreciation of the place of ritual in the life of a people. Our children are given to us in a plastic and receptive condition. We cannot hope to carry on our culture in its essential aspects by an emphasis on problems or the assumption that little children should reason out carefully the ultimate values of life. Rather is it ours to choose the accepted formulations of our culture and, with modesty and humility, but with earnestness and devotion, strive to introduce into our common life the immature members as they come on.

“Religious leaders are not to be passive when confronted by undesirable mores, but a knowledge of how the impersonal customs of a people are changed would greatly add to the efficiency of any efforts to transform society.”

In each subject Dr. Faris treats one is impressed with what seems to be true, that “the actions of men are prior to their thinking. Reasoning is an attempt to overcome the difficulties that impede action.” The verbiage of politicians at election time is a clear illustration. To carry the point closer home, most of our philosophy and theology has developed in a conflict situation. May it not be profitable then to view any philosophy or theology as weapons of war developed in specific “scraps” and used as long as the particular issue is alive, and then modified to meet new issues? Some who hold this view have experienced a little freedom from the “tyranny of words” of which Stuart Chase writes. Dr. Faris leaves the impression of the very great importance of thought and words as phases of an act, but of their relative unimportance as entities in themselves or as the source to which to look for explanations of behavior.

The Bio-Cultural Process

H. M. Redford, Hereford, Texas

The thinking of Disciple ministers and laymen has been stimulated considerably by echoes from the Oxford and Edinburgh Conferences, by articles appearing in such publications as *Christendom*, *The Christian Century*, the *Christian Evangelist*, *The Scroll*, and by the public utterances of some outstanding church leaders—principally Dr. Charles Clayton Morrison.

The writer attended the annual Ministers' Institute at Texas Christian University, Fort Worth, a few weeks ago where Dr. Morrison presented, in a masterful way, his position pertaining to the Church "catholic" vs. Protestant, and other subjects. The verbal reactions to Dr. Morrison's addresses—thanks to the growing spirit of tolerance among Disciple ministers—were not accompanied by any violent emotional explosions. However, in conversation with a number of fellow-pastors regarding Dr. Morrison's position I noted that little or no reference was made to the bio-cultural process in their attempt to understand and appreciate his thought. It is my conviction that the bio-cultural process as described by such scholars as Dr. George H. Mead and Dr. Archibald G. Baker (See Mead: "Mind, Self and Society"; Baker: "Christian Missions and a New World Culture") is basic to a more adequate understanding and appreciation of Disciple history and the utterances of such a representative Disciple as Dr. Morrison.

Mead presents overwhelming evidence to show that the mind—or our ability to think at all—the emergence of the individual self-consciousness, and human society on the level of intelligence are the product of the bio-cultural or the bio-social process.

It is not the purpose of this article to call the

attention of the readers of the *Scroll* to the implications of the social psychology of Mead. With these facts they are doubtless better acquainted than the writer. I do wish to emphasize, however, that the reactions to Dr. Morrison's speeches and recent articles, as they have come to my attention, reveal a need for Disciple ministers and laymen generally to study this most characteristic American approach.

The social psychology of Mead, avoiding both the extreme behavioristic position of Watson and the subjectivism against which Dr. Morrison so justly protests, should help us to better understand and appreciate our Disciple heritage because at several points the Fathers are in line with the most advanced thought of our time.

They placed the emphasis upon something that had taken place in history. Faith in God was the result of hearing this historical evidence, rather than waiting for God to speak directly to the soul in some miraculous way from a supernatural realm. They placed the emphasis upon the visible church of Christ on "earth" and not upon an invisible "spiritual" church. Certainly, they also believed in the existence of the invisible "spiritual" church, but the emphasis was upon the function of the church in a real world. They maintained that conversion was the result of reasonable and natural processes and not the result of some miracle, physical or spiritual. They stressed objectivity as over against subjectivity. They called upon people to make an inner response to an external stimulus. At these points and others that might be mentioned the Fathers of our movement are in harmony with the prevailing American social psychology.

Dr. Morrison states that he "accepts with gratitude and without the slightest reservation the thesis of the social psychologist that religion is a phase of culture" as set forth in Dr. Baker's book: "Christian Missions and a New World Culture."¹ The position

of Dr. Morrison that the church is unique, that it is the result of an emergence in the social process initiated by God, that the values which emerged at the period of history when the Christian Church or the "community" came into existence have been conserved by and through the church, and that salvation depends upon membership in this church or "community" strikes one as being quite conservative.² His definition of baptism as being not necessarily immersion, but "the act of uniting with the Christian community," is quite out of line with the historic position of the Disciples—at least as that position has been generally interpreted.³

When one considers these statements regarding the church, salvation, and baptism against the background of modern social psychology as interpreted by Mead, however, there is considerable justification for Dr. Morrison's position. The emergence of a unique or "genius-type" of individual as the result of the interaction between the "me" and the "I" of the self is supported by social psychology. If a group of people such as the Apostles respond to that individual by faith and loyalty, would they not also partake of that uniqueness? The individual, according to the social psychologist, selects from the social context that stimulus to which he chooses to respond. His response to that particular stimulus is the means by which the values of the stimulus is transferred into his personality. Why could not one respond to the values which emerged with the birth of the Christian Church by means of accepting its basic ideology and participating in its quality of fellowship? That the values which emerged with the Christian Church were initiated by God rather than being the exclusive result of the reflective intelligence of individuals is a position which I do not believe the majority of modern social psychologists would support. However, there are those—the writer included—who cannot account for the emerg-

ence of all the values in the long historic process upon the basis of human initiative alone. There is a power at work beyond the ability of men to bring into existence these values. To say that the content of that which came into existence with the emerging of the Christian Church is to be found in the Church and nowhere else seems to admit the possibility of separating the flow of the social process by middle walls of partition. On the other hand the social psychologists tell us that cultural elements flow down to us through the channels of tradition. A home can be enriched because it stands in the line of a great and worthy tradition. The individual who participates in the ideology and fellowship of that home has his personality enriched. With reference to Dr. Morrison's position on baptism Mead's concept of the "significant symbol" seems to apply. If baptism as a significant symbol has the same meaning for the individual as it has for the group with which he is becoming identified and if the action of baptism is the means by which both parties respond to a common meaning, then it seems legitimate to say that baptism is "an act of uniting with the Christian community."

Whatever estimate one might place upon Dr. Morrison's recent speeches and articles, a study of the Bio-Cultural Process is essential to the understanding of his thought.

¹Christian Century, Nov. 27, 1935, p. 1517.

²"Christendom," Spring Quarter, 1938, pp. 267-8.

³"Christian Evangelist," Jan. 10, 1938, pp. 106-8.

Conversations with Dr. Ames

An Intimate Report by Samuel C. Kinchelos

I have just come from a visit with Dr. Ames wherein, as usual, we have been talking over the ways in which to make "the true faith" effective.

A few years ago, after the Des Moines Convention, we raised the question in our Wednesday noon luncheons: "How far are the Disciples 'out of the woods,' i. e., how far are they removed from a sectarian attitude toward their own contributions. Dr. Ames has been very optimistic regarding the present stage of development of the Disciples of Christ. I have questioned his basis of enthusiasm and have feared that it is related to his appreciation of the excellent beginnings made by the Disciples rather than to actual development of the last 20 or 30 years. It has seemed to me that the temptation has been for the Disciples to settle down into institutional forms as over against the continuation of the characteristics of a social movement. Dr. Ames has said that I do not know enough of the history and of the philosophy of the Disciples of Christ and I, in turn, have told him that he has dwelt too much in the University of Chicago atmosphere and too little in the small churches out on the prairies or in the hills.

I have been learning more history and philosophy and Dr. Ames has been making journeys out into "the great open spaces." I have come to see the significance of the philosophical and theoretical background on the basis of which the Disciples began and he is coming to see some of the difficulties of moving along from the place where they now are.

In a later series of conversations we worked on the task of stating the early contributions of the Disciples of Christ. I was afraid, when Dr. Ames began talking on these matters, that his viewpoint represented just another case of solidifying our de-

nominal emphasis by going back to the beginning and finding out how right we were and then insisting that we must continue in the same pattern. As a matter of fact what Dr. Ames is really insisting upon is something akin to the attitude and the methods of liberalism when applied to a new and present-day content. His emphasis is that the Disciples of Christ should be educated to such an appreciation of their origin and past that they will make imperative a self-renewal process. He fears that as we lose the emphasis on certain formal aspects of our Movement (such as, for example, baptism) those without a broad conception of the nature of the Movement will feel there is nothing significant for which they should continue to work. This would mean certain defeat for the Disciples of Christ as a denomination and also as a group sharing in union movements of Protestantism. If this were to take place the Disciples would have no contribution to make to a new configuration of our religious life.

There is a fascination for me in the study of the history and the development of social movements. It has not been necessary for Dr. Ames to convert me to the importance of this sort of study. The danger signal which I wish to lift up is related to the fact that it is in a unit in the behavior sequence of denominations to turn back upon themselves for self-glorification as they come up against other denominational groups, and thus slow down in their rate of growth. This process for each of the Protestant denominations means defeat for Protestantism as a whole. It means defeat because practically all the issues and causes on the basis of which denominations arose have shifted and changed and are no longer vital. The spirit and the method may be somewhat similar; the great basic problems may be somewhat similar; they are placed, however, in such a new and different frame

of reference that creative thinking and new integrations must take place if we are to make these problems vital for religious people today. The outstanding calamity for many local churches is not that young people take no interest in them but the fact that the church itself has so little which attracts the middle-aged or young person of our generation. In a fundamental sense, the problems which we need to face are universal problems, problems as old as Amos, who said: "What doth the Lord require of thee but to do justice, to love mercy and to walk humbly with thy God?" If we state these universal problems in an old context and with an old terminology and use the illustrations of the ancient religious groups, many people will fail to recognize the relationship of our language to the issues of today.

In my conversation with Dr. Ames today I was reminded again of a beautiful and striking passage in his book, *Religion* (p. 34). It seems to me to be true, as I said to him in this most recent discussion that a large portion of his own preaching and writing has been in terms of this vital concept of religion. In his emphasis upon origins and history he is laying the basis for a larger application by the entire group of this fundamental approach for which he has become so well known.

... The values of religion are *practical*. The word practical as applied to these values does not mean utilitarian in a narrow or vulgar sense but is intended to suggest that they are ends, goals, ideals toward which religion strives. They may be growing ends, flying goals and moving ideals. Religion seeks a city, another world, a heaven, nirvana, some state of blessedness. It comes that men may have life and have it more abundantly. It prays and labors for the coming of a kingdom. It pronounces beautitudes upon those who hunger and thirst after something which they believe to be

better than that which they possess. Therefore human history is filled with quests, pilgrimages, purifications, asceticisms, sacrifices, penances, vigils, fastings, feasts, vows and meditations, in the effort to realize the fulfillment of these powerful wishes.¹

In this, my latest conversaton with Dr. Ames on these matters, it is perfectly clear that nothing could please him more than for all the younger men to come forth with clear and vigorous statements of what they conceive the form, the content, and the spirit of religion should be for our day.

Fundamental to all positive programs of social action are vital principles and convictions. Specific social programs are functional expressions of basic beliefs. They are determined primarily by the principles which underlie them. No significant program of social action exists apart from more inclusive tenets and purposes. Since neither a valid social program nor a positive theology can thrive in abstraction or in isolation from the other, the program of the 1938 Annual Meeting of the Campbell Institute has been defined by live religious problems which involve both ideology and action. The program represents an effort to penetrate to the basic principles involved in current religious problems so that resultant practice may be qualified and defined by inclusive religious and social considerations.

Realistic Pacifism

Thomas P. Inabinett, Charleston, S. C.

On April 27, the day on which the smallest number of students in five years participated in a peace strike on the campus of the University of Chicago, a number of Disciples' divinity students met in an informal discussion of the subject, "Techniques for Preventing War." The failure of this group to participate in the general peace strike indicated their lack of faith in the "strike" as an effective technique for preventing war. The group was unanimously opposed to the war system, but that was as far as unanimity went.

Since this discussion seemed so typical of the apparent impossibility for arriving at techniques for maintaining the peace of the world, a presentation of several of the points of view may be profitable.

Even at the risk of oversimplification one might divide the opinions of this forum into three divisions. 1) There were those who felt that it would be impossible to get people to accept an absolute pacifistic approach. Since many would be alienated from the pacifistic position if an absolute stand were insisted upon, and there seems slight possibility of invasion of this country, it is better to try to lead people into a declaration that they would refuse to fight or participate in a war of aggression. 2) There were those who might be called "empiricists." It was the belief of this group that it is unwise to pledge oneself to a definite action with respect to a future war, the causes and circumstances of which cannot now be known. It is better to hold a tentative position which may be redefined by circumstances. While believing war to be evil, these individuals felt that there is conceivable a war in which they may be morally obligated to participate. 3) There were the absolute pacifists. These contended that war is evil and that under no circumstances should one partici-

pate in it. Members of this group insisted that there can be no real distinction between a war of aggression and a war of defense against invasion.

The attack which adherents of the first two views made upon the absolute pacifists was that the latter position is an escape from reality. However, the writer contends that absolute pacifism is not an escape from reality. While being extremely idealistic, absolute pacifism is nonetheless tenable and realistic. Although granting the danger of setting up absolutes, and recognizing the process of life in which many unforeseen factors enter we can nevertheless take a definite stand in refusing to participate in war on the basis of the facts which we now possess. The chances are that a position which is intelligently arrived at in time of peace will be more nearly sane than one which is reached amidst war propaganda and hysteria. Besides, we have the whole history of civilization which we can consider and it is hardly probable, even if possible, that some circumstances will arise in the future that would change our conclusions on the subject of war. This does not preclude changes of opinion but suggests the improbability of a need for change if decisions are now intelligently made on the basis of all available facts.

This we do know. War is evil. It is based upon the method of violence which is destructive of the bonds which unite men. An evil instrument even when used for a good cause is still evil. The wars that have been fought for holy causes stand out in history as the most damnable, decimating and devastating of all. It seems highly improbable that the cause for which a war might be fought could ever be white enough to absorb the blood-red battlefields, nor could it be righteous enough to make pure the ruthless destruction of innocent lives and the treasures of civilization.

Is it an escape from reality to believe that peace

can never be won by fighting for it? The pacifistic stand may lead one into social ostracism, imprisonment or death. Is it an escape from reality to recognize that fact and yet be willing to risk the consequences rather than to participate in another "war to end war"? Peace cannot be won through violence. That method has been tried and has failed. Let us now attempt to establish peace through non-violence which is the handmaiden of peace. It may require that we give ourselves now for the realization of our ideal in the future. But that is being realistic!

Secretary-Treasurer's Page

A. T. DeGroot

It is my privilege to present the program for the Annual Meeting of the Institute, August 1-5. I say "privilege" because experiences of the past year have brought it forcibly to my mind what a democratic or congregational people need—far more than those directed by overhead control—is at least an annual period when we take time to think. Most busy ministers and secretaries carry forward their programs on the basis of attitudes and philosophies derived from their later college and seminary days—because not since then have they taken time out to sit down and think their way through to valid conclusions as to practical programs and life convictions.

The Institute is an opportunity for a free platform where we may bring our mental machinery and the ideas it has evolved thus far, to compare notes with others who are concerned about the fundamentals of the Christian program. No one will have a program or an organization to promote, but all will have an opportunity to deduce the grounds for justifiable programs and organizations today.

Is there any more significant theme for Disciples than the outline which follows?

AUGUST 1—Monday

8:30—Communion Service in the Chapel of the Holy Grail; Social hour in the Common Room.

AUGUST 2—Tuesday

2:00—President's Address

3:30—Reports; appointment of Committees.

9:00—Panel discussion: The Nature of the Church

AUGUST 3—Wednesday

2:00—The Church and the Secularization of Culture.

9:00—New Problems of Church and State.

AUGUST 4—Thursday

2:00—New Problems of Christian Union

6:00—Annual Dinner

AUGUST 5—Friday

2:00—The Church and Education: Disciple Colleges

(a)

(b) Theological Education Among the Disciples.

9:00—The Primary work of Local Churches in the Light of the Preceding Discussions.

Because not all acceptances are in, the personnel of the program cannot be announced just now. If a majority of those who are being asked to make presentations and to participate in the critical discussions find it possible to accept their assignments (and it seems that they will) the 1938 Campbell Institute Annual Meeting will mean much for all who attend the sessions.

Barnett Blakemore

For the second time the Disciples Divinity House has awarded a Traveling Fellowship which carries a stipend of a thousand dollars with the privilege of study abroad. This Fellowship was granted to Irvin Lunger two years ago, who is now completing his work for the degree of Doctor of Philosophy at the University of Chicago.

Mr. Blakemore received his Bachelor's degree from Washington University, St. Louis, in 1935, and his Master's degree from the Divinity School of the University of Chicago in 1937. He will receive the Bachelor of Divinity degree in June. After a six week's period as Director of the Boys' Camp of the American Youth Foundation in Michigan during the first part of the summer, he plans to sail for England and to study in various European universities during the year. It is his intention to return to the University of Chicago to complete his work for the Ph.D. degree in 1939-40. He has made an exceptionally high record in his academic work. During this year he has been Head Resident of the Disciples Divinity House and President of the Student Council of the Divinity School. He has also assisted in the work of the University Church in the Sunday services and in the church school.

The Summer Institutes

The Seventh Pastors' Institute conducted by the Divinity School, the Chicago Theological Seminary, and the Disciples Divinity House will be held for two weeks this year, Aug. 1-14. The program is planned as an organic whole, but each week will have its special emphasis so that persons able to attend only one week will be able to enjoy a program

complete in itself. Rev. Frederick W. Norwood D.D., for many years minister of City Temple, London, England, and one of the greatest living preachers, will preach at the Institute Service of Worship in Rockefeller Memorial Chapel on the evening of Aug. 8, and will conduct a course of lectures on preaching. Dr. Ames will give a course of lecture on the subject, "When Science Comes to Religion." This will be a continuance of the general view of his course of lectures on "The Reasonableness of Christianity" which he offered at last year's Institute. The registration fee will be \$2.00 for one week, \$3.00 for two weeks, and will cover the cost of the opening dinner and the farewell luncheon. Printed announcements will be sent upon request.

The convocation of the Disciples Divinity House will be held Sunday evening, June 5, in the University Church of Disciples. The address will be given by Dr. Edgar DeWitt Jones, of Detroit, President of the Federal Council of Churches.

The Slave

They set the slave free, striking off his chains—
Then he was as much of a slave as ever.
He was still chained to servility
He was still manacled to indolence and sloth,
He was still bound by fear and superstition,
By ignorance, suspicion, and savagery—
His slavery was not in the chains,
But in himself—
They can only set free men free
And there is no need for that.
Free men set themselves free.

James Oppenheim

THE SCROLL

Vol. XXXVI. SEPTEMBER, 1938

No. 1

Editorial Notes

We are entering another year in the life of the Institute, the forty-third, and another year of the Scroll, the thirty-sixth. The fiscal year begins July first. The Institute's age is one third that of the Disciples. Its beginning marks an epoch, for the Institute began in the last decade of the nineteenth century which was the close of America's pioneer frontier period. At that time the population was rapidly becoming urban and industrial. Intellectually, it was the decade in which students for the ministry among the Disciples began to attend the great universities.

In the last five or ten years there has been a renewed emphasis in the older denominations upon their original doctrinal foundations dating from the sixteenth century. It is indicative of the vitality of the newer, nineteenth century ideas of the Disciples that they have been so little won over to the neo-Calvinism of conspicuous and brilliant "dialectical theologians." But it would be too optimistic to assume that even the members of the Institute have put into clear ideas the attitudes and habits of thought which make them impervious to these slightly modernized revivals of prescientific theologies. This task of restating and assessing Disciple teaching has only begun but it is under way and promises to be of growing interest and fruitfulness. There are abundant resources at hand in the new developments of the physical and social sciences, in the psychology of religion, religious education, and the philosophy of religion, to supply the Disciples with direction and encouragement in the restatement of their general position. They should not be misled by attempts of the old theologies to decry modern sci-

entific movements as irrelevant or inimical to real religion.

The program of the annual meeting last month was one of the best ever. The papers were well prepared and the discussions revealed zest and friendly critical reactions. New men appeared in the regular program and in discussions. There were over a hundred present. All felt at home and free to say what they thought. Old acquaintances were renewed and young men who had never been present before made friends and expressed enthusiasm. There was more steady and interested attention. It was agreed that the meetings at the Denver Convention should be provided with a planned program and adequate management. The headquarters will be at the Albany Hotel and the night sessions will be held there. Many members are making reservations at this hotel. A room will be provided where members may gather and chat to their heart's content and thus promote our "fellowship."

President Perry J. Rice gave a vital and urgent address. The resolutions reported by Secretary De Groot on another page were one result of that address. Perry Rice has been a great factor in the growth and fine spirit of the Institute through the many years of his official duties. Nothing is more conducive to the success of such an organization than such service as he has rendered. He has been careful, good natured, understanding and loyal. The newly elected President, Dean John L. Davis, of Lynchburg College, represents the younger men who have been growing in interest and effectiveness among us in recent years. His paper on higher education among the Disciples was thorough and illuminating. Hampton Adams was chosen as Vice President and will take real responsibility. Other new or younger voices heard were Schuster, Brooks Muir, Lunger, Ogden, McLain, on the regular program.

Surveying the Disciples I

E. S. Ames, Chicago

The Disciples in Time. They belong, both in background and in development to the modern world. That means that they are entirely of the period since the seventeenth century. That "century of genius" as Whitehead calls it, divides our age from the pre-scientific age of medievalism and reformation theologies. Francis Bacon was the prophet of the new day, and the Disciples named their first college after him in full consciousness of what he symbolized in the revolution of human inquiry and outlook.

The eighteenth century is typified by John Locke from whose philosophy the Disciples derived the general pattern and many details of their religious thinking. He was the father of English empiricism and the dominant mind of the century following his death. Education, democratic government, literature, ethics, and religion, carried the impress of his thought. He was concerned with the origins of Christianity and asserted the primacy of reflective thinking over faith and emotion. He rejected philosophy and theology as traditionally formulated, though he proclaimed a "new way of ideas," and exemplified a deep loyalty to the Christianity of the New Testament.

It was this wholly new scientific spirit of Bacon and Locke that formed the "mental climate" of Alexander Campbell during his leadership of the Disciples in the nineteenth century. Consistently with this climate he regarded the human mind as competent to read and interpret the Bible, and as justified in accepting what appeared reasonable. Conversion became a natural and intelligible experience which could be induced by sensible methods. Good works, such as the promotion of education, abolition of war, cultivation of morality, and human welfare, were not "filthy rags" to him, but belonged to the serious and genuine task of the Christian religion. Such things were comprehended in the great objective which made Christian Union

so important a means to that objective. "Knowledge is power," said Bacon, and Campbell believed that knowledge may be power for the advancement of religion.

Of course no period is characterized by any one mode of thought or by any one set of men. For example, the Roman Catholic Church continued through the changes of the last three centuries without modifying her fundamental positions. Much the same is true of the leading Protestant bodies. The ground of their thinking and of their interpretation of Christianity is that of the Calvinistic and Lutheran creeds. They have never incorporated the empirical scientific spirit into religion. Many of their younger theologians, after accepting higher criticism and taking some account of evolution, turned back from "modernism" and are proclaiming again the old shiboleths learned in their childhood. The consequence is that the great new age moves on in scientific progress, in education, and in the professions, leaving the traditional churches behind, weak and largely without commanding influence. Among masses of people still within the stream of bibliolatry, authoritarianism, and apocalypticism, there have sprung up holiness and millenarian groups pitiful to behold in this day and age.

Neither are the Disciples wholly at one with these times. It would be too much to expect that a numerically great movement could in a few decades make the complete transition to the new day. But it is important to have definitely set out in the new direction and to be inspired by the conviction of facing toward better times. There are always problems that have to be worked out on the way, and it is fortunate if the adventurers have in their possession a method for tackling and solving concrete problems. The Disciples have made many successful adjustments by the method of common sense and constructive criticism. They are still perplexed over what to do with Christian union in local congregations, but they are gradually solving that also.

President's Address

Perry J. Rice, Chicago

(Annual Meeting Campbell Institute,
August 2, 1938)

The Campbell Institute came into existence as the result of a natural development in the life of the Disciples of Christ. Nearly three generations had passed since the publication of the Declaration and Address and nearly seventy years has passed since the Disciples had separated from the Baptists and launched out as an independent body. While the original purposes of the Movement had never been completely lost sight of, the ideal of the restoration of the primitive church and the passion for denominational growth had very largely occupied the attention of the leaders. Their success had a tendency to fix their message and determine their program. They became, unconsciously perhaps, propagandists for a particular set of doctrines, as definite as were those of the several denominations around them. It was inevitable, therefore, that they should be somewhat inhibited from any efforts at fresh interpretations of the Scriptures or any new attempts to determine the character of the primitive church. Their literature in the form of newspapers, magazines and a few books was concerned largely with the defense of the doctrines and principles already established.

Meanwhile, the work of scholarly research had engaged the minds of many men in many places and new and important facts with well nigh revolutionary implications had come to light. The scientific spirit and method had gradually gained such ascendancy as to be generally accepted among scholars and over wide areas of thought and life. The Disciples were not unaware of what was taking place and were often stimulated by the conviction that the new method bore resemblance to their own somewhat rationalistic understanding of the Christian religion. But they took no leading part in it and

not a few of the more conservative became deeply concerned lest the Ark of the Lord should be disturbed.

As the years passed, however, graduates from the Colleges of the Disciples began to find their way to the older Universities of the East, where "they heard lectures by famous men from various American and foreign Universities." They were thus introduced to the vaster intellectual and social life that surged about them and became interested in the implications of all this for the Movement with which they were connected, and were driven by these circumstances to a re-examination of their own background. Interestingly enough, instead of weakening their faith in the movement of which they were a part, their experiences served to awake in them a new realization of the intellectual dignity and importance of their heritage. They began to see themselves as the heirs of a rich, intellectual inheritance and as the protagonists of an interpretation of christianity singularly in harmony with the new learning. They set themselves, therefore, to a fresh study of the Disciples Movement, and an expression of it that would, they hoped, revive in the churches a consciousness of and interest in the ideals of its earlier leaders.

A group of such men came together in Springfield, Illinois, in October, 1896, to attend the National Convention of the Disciples, and on the 19th day of that month, the Campbell Institute was organized. In his history of the Institute, published in "Progress" in 1937, Dr. Ames says—"These men were drawn together by their common experience of having felt the impact of the larger world of culture upon their religious inheritance. They were full of enthusiasm for the *ideal* plea of the Disciples for union and freedom and progress in religion, but they had begun to realize that there was need for new interpretation and for new methods of religious work."

The purposes of the Institute are best expressed

in the Constitution adopted at that time. They were as follows:

“(1) To encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems.

“(2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches, with which they shall come in contact.

“(3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.”

It is evident, therefore, that the Institute intended to be constructive and productive. It was never a secret society nor did it seek publicity or power for itself. It had no thought of becoming a political block to influence the organizational life of the Brotherhood. It did not intend to provoke controversy or to create disharmony. However, some of its members had already been attacked by the more conservative elements among the Disciples, and it was natural, therefore, that the Institute should become a target for attack on the part of those who saw danger to the cause in the new learning.

Quite apart from this incidental feature of its history, I come now to speak for a moment of the results that have followed. Has the Institute realized in any worthy degree its original purposes? Has it stimulated scholarship? Has it aroused its members to attain new heights of spiritual life? Has it been productive? In answering these questions, I desire to be conservative and well within the limits of readily recognized facts. It would be foolish to boast. No organization ever looks back upon its past without mingled emotions. We never fully live up to our ideals. I am sure no one would wish to deny that this has been true of the Institute. Moreover, such results as it aimed to achieve belong very largely in the realms in which it is difficult to estimate with

accuracy what has been achieved. Such results cannot be easily tabulated. Besides, the Institute has not been the only influence and probably not the chief influence in the lives of its members. It has not sought institutional objectives of an overt character. Once indeed it considered undertaking to excavate the Hill of Samaria, but this project was quickly given up, and outside of its modest publications, including the Bulletin, the Scroll and the anniversary volume "Progress," it has never set itself to any task of an institutional character.

Any review of the history of the Institute, especially when seen in the light of the achievements of many of its members, cannot fail to convince us that in some measure at least it has attained its objective. It has stimulated its members to keep alive a scholarly spirit. It has helped them to a ripe scholarship by a free discussion of vital problems. It has awakened in them a desire for spiritual attainment and it has stimulated productive activity. Many testimonials to this effect might be presented. The Institute has been especially helpful to the men more remote from the centers of learning and forced to wrestle with the more conservative influences. If I may be permitted to give a personal testimony it would be to the effect that I have been influenced in my reading, in my thinking and in my conviction and attitudes through the years by my membership in the Institute. I believe moreover that in varying degrees this sort of testimony could and would be given by many men.

It is worthy of note also that our Colleges and our larger churches have increasingly been manned by men who have belonged to this fellowship. Not many saints have been developed in the Brotherhood, but a few have approached sainthood and among them a goodly number have been members of the Institute. It is significant that the books dealing with worship, both public and private, which have been produced by the Disciples in the last forty years have for the most part, been the work of the members of

the Institute. I am thinking of "Alone With God" by Peter Ainslie; "The Daily Altar" and "The Hymns of the United Church" by Willett and Morrison, and of the "Inter-Church Hymnal" by Frank Morgan. These are only a few of the many that might be mentioned. There is no disposition or desire to disesteem the work or the lives of other men in the Brotherhood, when it is said that the men in the Institute have, without exception, so far as I am able to recall, been men of spiritual insight, moral integrity and unsullied character.

In the realm of productive work it is evident to all who are acquainted with the literature of the Disciples that a very large portion of it that has been produced in the last forty years has been produced by members of the Institute. In current literature there is the Christian Evangelist, the Christian Century, The Christian, Christendom and the Scroll. It is only in recent years that books written by Disciples, with the exception of a few in the earlier years of their history, have been widely read or widely quoted by people outside their fellowship. In more recent years, however, books have been produced in fields of philosophy, psychology, sociology and biblical history and interpretation, which are often quoted by scholars in every part of the world. Poetry, fiction and history by men of the Institute give their authors high rank in these fields. Perhaps many of these works, if not all of them, would have been produced had there been no Campbell Institute, but it is not unfair to claim that in some degree the Institute has served to stimulate these men to productive work.

With this brief review before us, I raise the question—What of the future of the Institute? Has it a place now in the life of the Brotherhood? Has it any worthy function, and if so, what is it?

It would be trite to say that we are living in a period of change. And yet it is doubtful if any of us realize how extensive are the changes that are taking place. They affect every phase of our life,

individual and social, economic and political, national and racial, moral and religious. We are not sure of the direction in which we are going nor the goal to which we shall be led. Are we to have totalitarian states? Are we to have socialism, communism or democracy? Are our economic and industrial policies to be individualistic or are they to be controlled in the interest of the social whole? Are the races to be segregated or mixed? Is religion to rise to some measure of dignity and become a permeating, powerful factor in the life of the world or is it to be subordinated to other interests? Is christianity to share in remaking the world or is it to give place to some modified forms of social philosophy? What is to become of the church?

That a crisis is upon us is widely recognized. In a very searching and stimulating article by Francis B. Sayer, under the caption "The World Crisis—And Christ" published in the April number of Good Housekeeping, he says "We are today living through one of the really crucial periods of the world's history. Everywhere about us is prodigious change. Old institutions, old beliefs, old ideals are going fast. In this revolution of thought and life, new conceptions and beliefs born of communism, or fascism, of state totalitarianism are competing relentlessly with the older conceptions which we thought were fundamental." Then he says: "the future is literally in our making."

Coming from a man in social and political life, somewhat removed from the church, these words seemed to me to be especially worthy of attention. If his conclusion is true, Christian leaders of today and tomorrow have their challenging task pretty well defined. It is to so interpret Christ to the world and so reflect his spirit that he will become a compelling reality in the life of the world. This is no light task, no job for untrained or poorly trained men. It cannot be accomplished by any cheap revivalism, by merely multiplying churches too weak and too uninformed to function. It calls for leaders

with ample training, spiritual insight and ability to achieve. The greatest danger that threatens the church today is not Nazism nor Socialism nor Communism, but sheer ignorance of the ideals and purposes of Christ, with its resultant dogmatisms and factionisms. The need of the hour is not more churches, nor larger churches, but churches that are really Christian, that reflect in their worship and service the mind and spirit of Christ, that express so fully and richly eternal verities that they cannot be classed either as fundamentalist or modernist. With such churches operating in the world, Christian Unity will come as sure as the sun rises, and the Kingdom of God—which John Wright-Buckham calls “The christian social objective incomparably the most attractive, comprehensive and ultimately practical social ideal that ever stirred the soul of man” will be ushered in.

With this as a background, may I call you to the re-emphasis of the original purpose of the Campbell Institute. If we were in the process of forming a new organization today, would it be possible to formulate purposes more important or more in keeping with the needs of the hour than these? But there are evidences that many of the members have no acquaintance with these purposes and are therefore only half committed to them. Something must be done to awaken a deeper appreciation of the Institute on the part of its members and a fuller commitment to it. Either it is worthy of some measure of appreciation and commitment, or it is of no importance at all. The payment of annual membership dues is only a slight expression of our appreciation of its worth. If it is not worth \$2.00 a year to have membership in this fellowship, it isn't worth anything.

I venture to suggest some features of a program which may serve to stimulate discussion and lead to definite results.

First: It is evident to all who know the facts in the case that we should become more conscious than

we have been of the presence in the Institute of a large number of younger men. Many of them became members at the late evening meetings held in connection with the International Convention, and have had no contacts with the Institute except in those meetings. They are therefore unacquainted with its history and its ideals and after getting away from the meetings I have no doubt that many of them ask themselves the question—What is it all about? Under present conditions, the course for these young men is not easy. They are facing unresponsive people still committed to the more conservative policies that characterized the churches in the decades that are past and opposed to social reforms that are now being urged. Their problems are intensified and complicated by the fact that men of only slight training, some of whom are endowed with native ability, and all of whom are able to use the old shiboleths easily, gain a hearing. They are organized and aggressive and in many places are capturing the members, thus displacing the men of more ample training. Our whole movement is in grave danger of being cheapened by this process and can be saved from disaster only by confident and yet patient action on the part of the better trained men, who see the situation and understand its implications. These men must not be left to stand alone. They must be made conscious of the sympathetic support of older men in the Institute.

Second: In the early days Chambers were set up under designated leaders in the several fields where the interests of the members lay, and every member was expected to enroll as a member of one of the Chambers. Thus, every member was offered a place in the activities of the Institute. Should not something of this nature be re-established?

In the next place I wish to suggest that regional groups be definitely organized. Our membership is widely scattered and contacts are necessarily infrequent. But there are at least eight or ten centers in the United States where groups could be organ-

ized under voluntary leaders, who would arrange for occasional meetings.

Lastly, I suggest that the Scroll be made an organ for the reflection of the life of the Institute as a whole. If Chambers or regional groups are organized, the Scroll should become a medium of inter-communication and should carry suggestions as to programs and reports of meetings and thus serve to stimulate thought and activity. This of course calls for a wider spread of responsibility for the production of the Scroll. It is too much to expect one man or a committee, with only slight responsibility, to issue such a publication. Heads of Chambers, leaders of regional groups should be made responsible for features in it. In some way it should be made more widely expressive of the varied interests of the men of the Institute, and more vital and constructive. Should it not also provide the basic material for an annual volume that would do credit to the Institute and serve the cause to which we are committed?

Summing up what I have tried to say in this address, let me repeat—The Institute had worthy objectives and has had a creditable history. Its members have functioned in ways honoring to themselves and to the Brotherhood. As Disciples of Christ, we are the heirs of a noble intellectual heritage, which we must guard and upon which we must build. We are also the servants of the church in one of the most critical periods of its history, and as its servants it is our duty to be participants in reshaping our civilization. The world is turning for leadership to Christ and to His church with a wistfulness to which we must give heed.

In the middle ages groups of men, conscious of the evil world in which they were living, and in protest against the corruption of the church and the clergy, went to meditate and commune with God. Submitting themselves to rigid discipline they sought to attain a degree of sanctity that was impossible while engaged in the affairs of the world.

There were dangers in this procedure and numerous evils resulted from it, but good results came from it also. While it lent itself to a kind of morbid introspection that was unwholesome, it afforded them an opportunity for study, for reflection and for work that otherwise could not have been done. The Monks, at least some of them, became profound scholars and saints. Many of them were not without social vision and a sense of social obligation. "They built the great cathedrals, copied manuscripts, built roads, cultivated deserts and pondered theology." Their influence cannot be over-estimated. They were the saving salt of their times.

Now the Campbell Institute in its beginning avoiding the dangers of the old monastic orders and refraining from any effort to meddle in the organizational life of the Brotherhood of the Disciples did purpose to become a permeating influence in the life of the Brotherhood, leading it to a fuller comprehension of its own heritage and to a fuller participation in the ongoing life of the world. The purposes announced at the beginning are as urgent today as they were in 1896. The world is calling for a leadership that is both scholarly and humble, that is genuinely spiritual and that is unflinchingly committed to the high task of rebuilding the social order and that will not cease until the task is finished.

As one who has been a member of the Institute almost from its beginning, who has served it as Secretary-Treasurer over two periods of a number of years each, and has been honored by being twice elected as its President, I wish to call it to a re-emphasis of its original purpose and to ask all its members to dedicate themselves anew to the achievement of its purposes.

The Editor takes the liberty of making his own survey of the Disciples in these columns during the next ten months. He proposes to look at this religious movement in terms of Time, Place, Ideas, Personnel, Conflicts, Organization, Education, Literature, Adaptability, Destiny.

Science and Religion

*Professor Lawrence M. Sears, Ohio Wesleyan,
Deleware, O.*

The warefare between science and religion is no new thing. Science has always seemed to challenge the values of religion, and there has seemed no way of adjusting their rival claims. Various compromises have been offered and apparent solutions reached, only to have the battle break out anew as science seemed to be encroaching upon the forbidden territory. For there has rarely been a complete repudiation of the scientific method and its results; there has rather been an insistence that its area was circumscribed, that it did not belong in the citadels of religion. Science deals with phenomena, the external world, the City of Earth, while religion's province is the noumena, the inner world, the City of God. It was Kant who made the classic attempt to end the conflict by delimiting the fields.

Unfortunately the truce was hardly signed when the battle was renewed, and we are witnessing in our time a struggle bitterer than would have seemed possible twenty-five years ago. And the reason is the usual one. Science has made another foray, and this seems to be into the very last trench. Religious forces have yielded reluctantly to astronomy, physics and biology, but they finally did so just because they felt that they could always hold a distinction between spirit and flesh; that science could never capture the soul. When this distinction was challenged as it has been from time to time by so-called materialists no quarter could be asked or given. This is in part, at least, the basis for the present controversy. For the infant science of psychology declines to admit that there is *any* area of the human personality which is not open to its explorations. If there is nothing distinctive about the soul, nothing to differentiate it sharply from the body, then for many there can be no such thing as religion, and the very term becomes a mockery.

This view is not confined to professional religion-

ists by any means. Many a scientist is insisting that this is the case, as witness Eddington, Jeans, Milliken, Compton. We are certainly observing an extraordinary phenomenon when world-famous scientists actually view with satisfaction apparent failures of science. One of the outstanding developments of recent physics has been the Heisenberg principle which declares that it is impossible to determine both momentum and location simultaneously. Whether this is an ultimate limitation or only a temporary methodological one is still in dispute. But the important point for us to consider is that men have hailed this conclusion with satisfaction. The writer of this paper heard Professor Compton of Chicago declare that this meant that the ultimate constitution of the universe must always remain a mystery, that indeterminism (i.e., a lack of casual relations upon which all science must depend) was established, and that the final core of personality must forever be beyond the bounds of science—and say it with obvious satisfaction.

This may, of course, be true, though more recent investigations give it somewhat different implications. But if it is true how can a scientist view it with anything but sorrow? Is ignorance so much more valuable than knowledge; the mysterious than the known? Nor is this all—the advance of science has meant the extension of the area over which we could have intelligent control. To the extent that the scientific method is not applicable (in some form or other) to the human personality, to that extent is education and moral control impossible.

It is, I think, necessary to examine carefully this tendency to root religion in the mysterious. To be sure it may be the source of all that is good and beautiful, it may have none of the limitations of our natural world, but *how do we know?* If the scientific method is to be discarded we must depend upon intuition, revelation, mysticism or authority. It is, perhaps, possible to get knowledge in any one of these ways, but except for authority there is one

thing they all have in common. Such knowledge as is derived is inevitably *private*. A man may have an intuition, a revelation, a mystic experience, but all he can do is to say so, to declare what he knows and then expect the rest to take it upon his authority. He cannot give his evidence, for it is purely internal. The method of science is the exact opposite. No conclusion is accepted because someone insists that it is true. The evidence must be put on the table where all may see it. The same experiments must be repeated by others, and if their results do not tally then the original conclusion must be modified. In distinction to the essentially private character of the above ways of knowing, the obvious heart of the scientific method is its dependence upon *publicly verifiable fact*. Has man ever had a false intuition, mistaken a personal desire for a divine revelation, thought that he was listening to the voice of God when others saw in his mystic dream only another example of a warped or twisted mind? If these things have happened then knowledge cannot come in those ways. This is not to say that intuition or mystic experience are to be thrown out, but only that they are to be regarded not as knowledge, but as material for knowledge to be tested at the public bar of reason. As John Dewey has recently said: "The scientific attitude and method are at bottom but the method of free and effective intelligence."

The problem we face, and this is as true in the area of religion as elsewhere, is whether we will be better equipped to meet the problems of our time with less knowledge or more knowledge, less science or more science.

The answer seems so obvious that it is hard to understand why there could even be any question. There must be some deep-rooted fear as to what the scientific method will do to our values. Presumably it is in part at least a reluctance to see man as an integral part of nature. To accept the scientific approach is to repudiate the ancient dualisms whether of Plato, Augustine or Kant, to be rid of the old

two-story universe operating under different laws and knowable in different ways. But this plunges man and his spirit into a world marked by change and decay, a transient world and, in so many ways today, a terrible world. It is not an easy dilemma, but it is an inescapable one.

There can be no end to the conflict until we recognize that religion gives no unique approach to knowledge, until science is recognized as the only valid approach. Will, emotion, intuition cannot be regarded as legitimate bearers of critical thought, for they can never be checked by reliable means. And most important of all, faith must not be confused with knowledge. Nothing but arbitrary dogma and ultimate confusion can result from the assumption that "man takes by faith a norm for the interpretation of history and knows it to be right." (Quoted from a recent lecture by Reinhold Niebuhr). Not until man subjects his faith to the same critical scrutiny he gives all his beliefs can he know whether it is a true or false one.

It is hard to believe in our day that anyone could accept all faiths as true. Over and over again Hitler has insisted that *his* faith needs no verification. "I go my way," said he, "with the assurance of a somnambulist—the way which providence has sent me."

This is not to deny a place to faith. Men must still step out beyond the known, must still risk their lives in battles where the outcome cannot now be known. That is what belief in God means—to bet your life that this is the kind of a world which can be made better. This is faith just because it cannot be proven, but it is none-the-less required. It is the substance of all we hope for. But, though it goes beyond reason, it does not set itself over against reason.

Men need faith as much now as in any time in history, but it must be a faith defined in accordance with the best we can know, not a faith which defies intelligence and reason. *Not from reason, but through reason, to faith.*

Ezion-Geber

S. Vernon McCasland, Goucher College, Baltimore

(Written from the Camp of the American School of Oriental Research at Akaba on the Red Sea. During the past year Professor McCasland has served in the American School in Jerusalem.)

During these five weeks here I have had the privilege of aiding in opening and excavating half of a *tell* dating from about 1200 to about 600 B.C., which has lain buried in the sand for 2700 years. The modern name of our site is Tell Kheleifi. Its ancient name was probably Ezion-Geber.

Ezion-Geber figures several times in Old Testament history. It was the site of the encampment of Moses and the Israelites on their way from Egypt to Canaan, about 1200 B.C. Two hundred years later it probably fell into David's hands when he conquered Edom. It became Solomon's naval base whence his ships put out to Ophir for gold, and here a hundred years afterward, about 850 B.C., King Jehosophat of Judah, attempting to repeat Solomon's achievement, met a great disaster for "the ships were broken at Ezion-Geber."

Our city was built of mud-brick and we have found no less than three different constructions. The first and second cities were made of fired brick and most of the walls are still well preserved. The bricks of the third city apparently were not fired. Most of them have fallen down and covered the earlier constructions with a layer of clay difficult to penetrate and to remove. The foundations of the first city rest firmly on a substratum of clay, which underlies all of the sand in the region. In some cases the first walls were at least twelve feet high and are still perfectly intact. The houses were covered with the branches and leaves of palms. This city was destroyed by burning. A stratum of ashes, with fragments of roof, lies at the bottom of the walls. In this fallen debris we found the pottery, ovens,

furnaces, rubbing stones, copper fishhooks, toilet articles, etc.—belongings of the people who had lived there. After the first city was destroyed, the site stood vacant for long enough to allow the earlier walls to be completely covered with sand. The walls of the second city were set upon this sand on top of the earlier city. The second city was likewise in time destroyed by fire. The ashes of its roof formed a stratum from one to two feet thick covering the floor and various objects in the houses. The same story was repeated in the third city save that in this case all of the walls except the foundations, often with no more than one or two courses of brick, had disintegrated. In the nature of the case, the remnants of the third city are on top of the *tell*; under this is city number two; last comes the earliest and most substantial construction.

The excavation of our site is only about half done and we have only begun to study our finds, yet perhaps it is safe to indicate some of the more interesting discoveries. One of these is a wonderfully constructed and preserved copper smelting plant. Its green-fired-brick walls are still intact; so are its flues, and in many cases, its crucibles. It occupied a suite of perhaps fifteen rooms. The plant is probably the most important one that has been discovered from antiquity. It is probable that Solomon smelted copper at Ezion-Geber and sent it to Ophir in exchange for gold and that he had it transported by camel and donkey caravans to Jerusalem and other points in his kingdom, as well as to other countries with which he engaged in commerce. On the site we found large numbers of bronze fishhooks, nails, and other small objects.

The pottery of Tell Kheleifi is also of unusual interest, presenting certain types and combinations of types not found elsewhere. For example in the same room we would find ledge, horn, and loop handles, all evidently from the iron age. Then there were small cups, pitchers, bowls, plates, jars, jugs,

canteens, of thin well baked ware, some of which were burnished, some painted with dainty designs. Much of the pottery was broken by the falling beams of the roofs when they were burned. It became my lot to be chief potter of the expedition and I had the pleasure of reassembling and putting together many interesting and beautiful pieces.

Possibly of greatest importance will be our sherds containing short inscriptions, potter's marks, and Hebrew stamps. Close to thirty Hebrew stamps alone have been found. The early date of these inscribed pieces makes them of outstanding value. . . .

Our life these five weeks here by the sea has been filled with plenty of hard work from five in the morning, when we would get up to take charge of our forty Arabs coming in to work, until we retired about nine in the evening.

The climate here at Akaba reminds me of my own native Southwest. It is hot in the daytime but cold at night. On our first day here the temperature went up to 80 degrees Fahrenheit, but that night it went down to forty. My good sleeping-bag has been very comfortable. Much of the time we have a gentle, refreshing breeze from the sea; but then the wind shifts to the north and the sand begins to blow. Once I saw a dark cloud rolling down the Arabah and I, remembering my Texas childhood, warned my colleagues that a sandstorm was coming. They laughed at me, but I started for camp. All of them overtook me about the time I reached shelter, and by then the sand was so dense that for five hours we could not see for more than fifty yards before us.

A strange restlessness moves through the world of nature as I write. The dominant features of these landscapes are desert sand, wind, heat, cold, mountains, the sea, clear sky, and the stars. The tiny villages, the scattered bedouin tents, the lonely caravans, all the evidences of man, are inconspicuous and shrink into insignificance in comparison with the unharnessed forces of nature about them. So it was in the time of Moses; so it remains today.

University of Life

Paul Boyd Rains, Minneapolis, Minn.

A good many inquiries have come to me regarding our community co-operative program for youth. It was the general feeling among the churches in our section of the city that the typical Christian Endeavor or Epworth League program was not meeting the needs of the youth of our churches adequately. Furthermore these suburban churches were not large enough to afford sufficient leadership ability, either for adult supervision or among the young people themselves, to make it possible for an individual church to do much to challenge young people. After negotiations extending over a year it was finally determined that two Congregational Churches, one Methodist Church and the Lake Harriet Church of Christ would organize a cooperative program based on a plan in use in the Hennepin Avenue Methodist Church which is probably our largest Protestant Church in the city.

Young people fifteen years of age or sophomores in High School and above are permitted to enroll without fees of any kind. The only condition being that after three consecutive absences without good excuse their names may be dropped and others assigned their places. The group meets each Sunday evening at 5:30 for a light but hot meal provided at a cost of 15c. Community singing and special entertaining attractions are conducted about the tables until 7 o'clock when the group enters the church auditorium for a thirty minute worship service conducted by the young people. Each term the local pastors speak once each and other speakers from the University of Minnesota and the Twin Cities are provided for the other nights. The students are then divided up into interest groups from 7:30 to 8:30. These interest groups not only include Bible study subjects but a wide variety of subjects dealing with the life problems with which young people are

wrestling today.

During the past year in the High School level the following interest groups were provided: "Developing and Maintaining Friendships," "War and Peace," "Religious Drama," "High School Morals," "Date Etiquette," "Practical Hobbies," "World Citizenship," "The Use of the Bible," "Choosing My Life Work," "Myself and Christ," "Developing My Personality," "The Use of Leisure Time." In the College or Business level the following courses were offered: "The Art of Friendship," "The Bible and the Quest for Life," "The March of Time," "Building a Philosophy of Life," "The Art of Leadership," "Pathways to God."

The enrollment has taxed the capacity of our buildings and was definitely limited to a maximum of 35 in each interest group. Our highest enrollment was 251 and our attendance averaged well over 200 each Sunday night from September 26th to May 15. We maintained a waiting list of 60 to 100 nearly all Winter. After two absences a card was mailed warning that a third absence would require their place being filled by the next in turn on the waiting list.

ORGANIZATION

In brief our University of Life is organized in this fashion. There are six committees: Chapel, Faculty and Curriculum, Sponsors, House, Friendship, and Registration and Publicity. Each church furnished one member from both the High School level and the University level and also one adult so that in our class there are eight young people and four adults on each committee.

The Chapel Committee arranges the student leaders and the speakers for all chapel services. The curriculum Committee conducts a poll among the students to discover their interest group choices and then secures volunteer discussion leaders from anywhere in the city furnishing transportation when

necessary. The Sponsors Committee provides a man and wife as sponsors for each interest group. These sponsors keep the attendance record and arrange a party for their particular interest group. The House Committee arranges for the suppers, the moving of chairs and the equipment of class rooms. The Friendship Committee tries to see that all students are acquainted and it arranges a "Term" Party for the whole University of Life. It also selects boy and girl hosts and hostesses to usher new students to cloak rooms, class rooms and serve as the courtesy committee. The Registration and Publicity Committee conducts a visitation campaign in the early Fall in preparation for Registration Day. It keeps the records, mails the absentee notices and arranges the newspaper and other publicity.

A student council is made up of two sections, one for the High School level and one for the University level and represents the co-operating churches as such and each interest group. The church representatives continue on the council through the whole year of three terms but the interest group representatives change each term as new groups are provided. The Council handles discipline problems, decides minor matters relative to conduct of affairs in progress but recommends changes of policy to the Executive Committee.

While the pastors are quite active in directing the University of Life it is definitely student centered. Never before in my church experience has the church offered a program keeping young people absorbingly interested for three hour periods each Sunday evening. They are learning that religion has a definite bearing on all aspects of life. We pastors feel that this cooperative program of youth is the most effective thing our churches have ever done toward the religious education of adolescents.

Teaching Marriage in College

Raymond Morgan, Wilson, N. C.

During the past year I had the privilege of introducing a course in preparation for marriage, into our college curriculum. The demand for it came from some of the Senior men in the form of a request to the registrar for such a course. I was asked if I cared to offer the course in connection with my work in sociology, and I jumped at the chance. Now I am more than glad I did.

For ten years now a course called "Marriage" has been offered at the University of North Carolina to Senior men. For several years Senior women have been given a similar course. Dr. Ernest R. Groves is the pioneer and the recognized authority in this field. He has, however, taught his last class in Marriage at North Carolina. Dr. Donald Klais, an alumnus of the Disciples Divinity House, will take over Dr. Groves' teaching duties in this field next fall.

Our own class in Marriage was given for Junior and Senior men and women. There was no segregation by sex. As a co-educational college we took for granted that men and women should be mixed in this class as in any other. As it turned out there was an equal number of men and women enrolled.

The purpose of the course was to provide the information and counsel needed by a man or woman in order to enter marriage intelligently. In keeping with that purpose, no topics of interest to the class which had a bearing on the subject of marriage were taboo. On the other hand, it was not a course in sex education merely. Sex is only one aspect of the marriage relation.

As I am writing these lines a commotion across the street reminds me that one of the girls who graduated this year, after having had the course in Marriage, is being married today. Her marriage may not be a success. But if it is not, it will not be

because she is ignorant of what marriage means. She has read three good books on marriage and twenty-one popular articles about marital adjustment during the past eighteen weeks. She has listened to a discussion of courtship, engagement, the honeymoon, sex adjustment, financial problems, and the like. She has been invited to submit questions, unsigned, for answer in class. So far as such matters are ever capable of being taught in a class room, we have taught her what she needs to know.

As long ago as Herbert Spencer the neglect of this most important aspect of life by the colleges has been noticed. But so far, little is being done to remedy that neglect. At a conference on marriage conservation held this spring at the University of North Carolina only three institutions which were represented by students reported having courses of the type I have described: The University of North Carolina, Duke University, and Atlantic Christian College. Of course, many other colleges are doing this work, but they are still too few.

Since writing the above, I have received a letter from Dr. G. Edwin Osborn of Enid, Oklahoma, telling me that a course in courtship, marriage, and the home has been planned at Phillips University next fall. I would like to hear from other readers of the SCROLL who are teaching, or are planning to teach, courses of this kind. I believe that the Disciples have a real opportunity to offer in this field some of that leadership which we sometimes boast in our secret conclaves.

In the Divinity School I specialized in the philosophy of religion, and I hoped that I would some day have the chance to teach religion in college. Now I am teaching what is called "sociology," but I find that under that label I can get more religion of the right kind across to the students than those who teach "religion." And the class in which I feel the religious atmosphere most of all is the class in Marriage.

Disciples and Authority

Albert A. Esculto, Minneapolis

It was an epochal milestone in the Disciples' history of thought when Dr. Charles Clayton Morrison challenged his Brotherhood with his "Catholicity of the Disciples" as is manifest in their conception of the church, of conversion, and of baptism, which the Christian Evangelist published last January.

The Christian Evangelist grasped the profundity of Dr. Morrison's thesis when it editorialized thus: "He has emphasized in all these articles his central conviction that we Disciples are not purely a Protestant group; that our tradition is, in certain concepts, a 'catholic' tradition. He sees our people as outside the distinctly Protestant Reformation launched by Luther, as a movement based on a philosophy and theology which differ sharply from Orthodox Protestantism. He believes us to occupy a middle ground between pure Protestantism and non-Roman Catholicism." . . .

But when we are "neither Catholic nor Protestant," it does not necessary imply that we occupy a middle ground between the above two extremes and thus fall into the level of the fate of the Church of England and the Eastern Orthodox Churches as the Christian Evangelist claims. We can very well ascertain the nature of the Disciples by determining their regard for their authority for existence. The Roman Catholic Church is what it is by its regard for the authority of an Infallible Pope in an Infallible Church. In fact, the Pope has no authority that is all his own. He draws his so-called powers from the fact that he personifies the body politic which we call the "Roman Catholic Church." It is not our province here to show the rightness or wrongness of this pretentious claim. But objectively, no one can deny that with the procession of the centuries, there came into being a church which is a stereotype copy of the Roman Empire.

And, certainly, the Disciples' catholicity is not identical or even in the least similar to that of the Roman Catholic pattern because they never had an "Infallible" church. Of course, some Disciples are almost as insistent on the "Primitive" church which they are to "restore" as is the Roman Catholic Church for her monopoly of salvation. But thank Heaven! Our movement has not committed the Roman Catholic fallacy. This is due to the fact that though we stood to "restore" that "one Primitive New Testament Church," our claim rested on an inadequate idea of New Testament churches. We used to think that there was a single objective New Testament pattern. But the march of scholarship has shown, as the late Canon Streeter pointed out in his "The Primitive Church," that there were several New Testament church patterns which were organized independently to fit their own local and immediate needs. So, in spite of the Disciples' early insistence on this primitive church, it was the discovery of the inadequacy of their scholarship in this field that prevented them from degenerating into an Infallible sect like the Roman Catholic church.

In place of the authority of an Infallible church, Luther's Protestantism substituted the authority of an Infallible Book. The shortsightedness of this procedure was that it was simply an emergency reaction. It was not a sound and coherent movement independent of "the style of thought" from the old order. Hence, it was not freely creative. The Roman Catholic Church was institutionalized upon a body of magical, sacramentarian, and legalistic theology. So was Luther's Protestantism. It was mechanically finished within the limits of the pages of the Bible. What a small, easy-going god it must be to have finished his activity when the Protestant Apologists imprisoned him in their own canon! Such re-actions could not raise up major prophets but only puppet scribes and priests satisfied to "con-

tend for the Faith once for all delivered to the Saints." As William Chillingworth proudly but blindly confesses, "The Bible and the Bible alone is the religion of Protestants."

Again, we must be grateful that our movement has not fallen into this same illusion. We must remember that from Chillingworth's unclassified Bible-religion as cited above, Campbell was miles ahead of him when he said, "Where the Bible speaks, we speak." That is prophetic courage. "Where it is silent, we are silent." That is wisdom. This maxim is already indicative of the move for Biblical criticism. It was a proper attempt in the right use of the Bible according to common sense. Indeed, we have developed into a "Bible people" but with a reasonable degree of proper perspective when it comes to the handling of this "Word of God." It is no small wonder that the Campbells are rated as introducers of Common Sense religion. And the Disciples have kept up this spiritual heritage even to our day.

Our average minister who knows the problems and needs of his congregation, preaches to them intelligently as he sees fit. After having prepared his brotherly and prophetic counsels based on his current studies and on his people's needs, he may proceed to adorn his message by selecting a Biblical text. But he does not conform his sermon to a Scripture selection but selects a Scripture lesson to support his sermon. After all, the real authority is the Minister's Common Sense which guided him in selecting his text because it fitted his own message. This authority of Common Sense is not legalistically obeyed by the Minister's auditors but appreciated for ethical values insofar as it fits their needs and intellectual temper. Appreciation is a higher order of virtue for it is a loyalty of love and understanding.

Secretary-Treasurer's Report

A. T. DeGroot, Kalamazoo, Michigan

Harvey Redford of Hereford, Texas, C. J. Robertson of Macomb, Ill., and J. F. Bellville of Milwaukee, Wis., were the Auditing Committee which examined and approved the following report at the 42nd Annual Meeting of the Institute, Aug. 1-5, at Chicago.

Receipts: Previous balance, \$2.61; Dues and subscriptions, \$469.28; Extra copies Scroll, \$6.00; Borrowed, \$152.50.

Expenditures: Scroll printing, \$475.00; Postage, etc., \$145.75; Cash on hand, \$10.00.

This income of \$477.89 was observed to be larger by more than \$150 over that of any previous year, yet short of meeting all of the expenses of the Institute. Payments of dues at the Annual Meeting more than covered the outstanding printing bill of \$50, and it was believed that the growing interest in the organization, and especially with regard to it becoming "fiscal", would see all bills met and at least a small repayment made on the borrowings of 1937-38.

An analysis of the detailed listings of Dues and Subscriptions showed that more than thirty members (not subscribers, who pay only \$1) sent in but \$1 for their dues. We will not publish any names of these absent-minded brethren, who failed to remember that over a year ago dues were raised to \$2 annually, but if the pangs of a clouded conscience disturb their peace we guarantee an official dispensation of forgiveness at the usual price of—paying up!

We have indisputable evidence of augmented interest in the financial affairs of the Institute. 25 members paid who had been two years behind, 36 who had been three years in arrears, 6 who were four years back, 2 at five years, 3 at six years, 5 at seven years, and 1 at eight years!

The following names were added to the roll during the year:—

Bader, Jesse M., New York City.
Barnett, Carl, Lebanon, Indiana.
Burns, Robert W., Atlanta, Ga.
Cole, Myron C., Orange, Calif.
Cowles, O. H., Hallidays Cove, W. Va.
Douglass, John W., Anderson, Ind.
England, S. J., Enid, Okla.
Grafton, Warren, Cincinnati, O.
Griffin, Victor, Indianapolis, Ind.
Jones, Edgar DeWitt, Detroit, Mich.
Johnston, E. W., Paulding, Ohio.
Kennedy, Frank, Danville, Ill.
King, Forrest L., Anniston, Ala.
Kinser, Beryl S., Monroe City, Mo.
McColl, Dougall, Marion, Ind.
Ogden, Urban L., Worcester, Mass.
Paul, Alexander, Indianapolis, Ind.
Pyatt, C. Lynn, Lexington, Ky.
Snodgrass, R. C., Amarillo, Tex.
Wallace, W. T., Wrightsville, Ga.
Warner, Joseph M., Ellensburg, Wash.
Corey, Stephen J., Lexington, Ky.
Ervin, Jack M., Chicago, Ill.
Bellville, J. F., Milwaukee, Wis.
Bowen, T. Hassell, Harrodsburg, Ky.
Goldner, J. H., Cleveland, Ohio.

The following Report of the Committee on Resolutions will be of interest—

“Be it Resolved, that the Campbell Institute take persistent and vigorous measures to keep before its total membership the aims, ideas, and purposes for which the Institute was organized and which have inspired its older members to significant and vital accomplishments and to homogeneous purposes and aims.

“It is further resolved that these measures shall include the following steps:

“First: that the Institute express its thanks and appreciation to the editor of the *Scroll*, which has

so admirably during the past year served its purpose as a medium of exchange of opinion and thought for the membership.

"Second: that the Institute in its public programs and activities become more conscious of the presence of its newer members and seek to avail itself of their experience and thought.

"Third: that something like the Chamber method of the early days of the Institute be revived, under voluntary leaders, for the purpose of enlisting younger members in actual participation of the work of the Institute.

"Fourth: that the Institute definitely undertake to establish regional groups under regional leaders appointed by the Executive Committee of the Campbell Institute to provide for more frequent contacts of members with one another and to make the influence of the Institute felt in the various regions of the country."

Respectfully submitted, John L. Davis.

And now, after one year in this high office and watchtower, I wish to make an award. On Ralph W. Nelson, Enid, Okla., I bestow the Supreme and Suppositional Leather Medal of the C. I. for 1937-38, in recognition of Unusual Usefulness. He not only projected a thesis at the Annual Meeting, and returned shot for shot in the heavy artillery duel which followed, but (and this is the cause of award) he also circularized all of the Fellows of the Institute with an extensive and stimulating document in the form of a letter, plus enclosures, and sought criticisms and rejoinders. This, it seems to me, is one of the prime functions of our organization. This is how fellowship stimulates scholarship. This office will be glad to make available the mailing list of the Institute to any member who may want to prod his brethren in this fashion or otherwise.

Dues for 1938-39 are now receivable. Two dollars, please!

THE SCROLL

Vol. XXXVI

OCTOBER, 1938

No. 2

The Institute at Denver

Sunday Evening: Fellowship Meeting.

Monday Evening: Panel Discussion on, "The Assumptions and Criteria of Christian Social Action."

Tuesday Evening: Panel Discussion on, "Social Action in the Local Community."

Wednesday Evening: Panel Discussion on, "Social Action in Reference to the Larger Social Issues, Labor, War, Health, Education."

Thursday Evening: General Discussion on, "A Review of the Convention."

Leaders will be appointed for each session and persons chosen for participation in the panels, and it is hoped by this means to secure general discussion. It is highly important that all members, especially younger men, feel at home in these meetings and express themselves by comments and questions. The Institute has a great opportunity and responsibility in dealing with such questions as are here proposed since there is a tendency to emphasize either theory or action in onesided ways. Unreflective action is as disastrous as unexpressed reflection. Verbalization is another danger. "The Tyranny of Words" is terrible, and the illusion of having done something when we have only talked besets preachers more than others. Still there is value in exchanging and criticizing ideas, especially when this can be done in the light of facts and of experience. The meetings are to be held in the Albany Hotel each evening about nine-thirty.

To the Campbell Institute

Dear Fellow Members: I am deeply appreciative of the honor bestowed on me by the Institute at Chicago; it is no small thing to be intrusted with the leadership of an organization which has passed its forty-third year and which stands for so much.

The recent session of the Campbell Institute at Chicago placed great stress upon the aims and purposes which inspired the founders of our fellowship. Among these purposes, that of encouraging and stimulating the members to study and research in their particular fields of religious endeavor or knowledge with the resulting creative and scholarly expression of their findings in articles and books, is most timely and important.

In one of the papers read at Chicago, it was pointed out that faculties of our colleges and universities produce almost nothing which can be classed as contributions to existing knowledge. Only six per cent of the faculty members of Disciples colleges and universities published articles or books over a ten year period. This condition seems to obtain in all branches of our work as a national religious body. It should therefore be the fervent desire and the task of the Campbell Institute to awaken our leadership to the need for creative work and expression.

One of the world's greatest tragedies is Ibsen's *Peer Gynt*. The protagonist, Peer Gynt, goes out into the world, like Goethe's Faust, to taste and sample all human experience. But Peer seeks "to be wafted dry-shod down the stream of time, wholly, solely, as oneself." He gains all he seeks, becomes immensely powerful, finances wars. Then in the end Peer must face *himself*. He stands on a barren heath listening to voices that speak all around him. They are saying:

"We are thoughts; you should have thought us.

... We should have soared up like clangorous voices. . . . We are a watchword; you should have proclaimed us. . . . We are songs; you should have sung us. . . . We are tears unshed forever. . . ."

The Institute holds its present position of prestige and power because its older members not only had thoughts, but they had the determination and courage to give expression to them. The tears of genius must not remain unshed nor the promptings of the free spirit go unheeded.

Our ubiquitous, efficient, and indefatigable secretary demands that the membership become *fiscal*: The new president is most concerned that it become *articulate*. Sincerely yours, John L. Davis.

The Roster of Members

We are glad to present the full membership list of the Institute this month. It has been prepared with great care by the Secretary but it is not quite complete or entirely accurate in spite of his best efforts. Members should do their part in giving notice of changes or needed corrections.

We hope this revised list, with a considerable number of new names, will be used to further "fellowship" which is one of the main purposes of the Institute. Without involving any neglect of other associations, it is possible to deepen and enrich this fellowship in many ways—by group meetings in various centers, by correspondence, by exchange of bulletins and printed matter.

One of the most valuable effects of this list is the interpretation it gives of the organization itself. It is a forceful answer to any doubts or suspicions concerning the character and good faith of the Campbell Institute. The men whose names are here published are representatives of a cross section of

the Disciples. Older men and younger men, officials and common men, teachers and students, men of the cities and men of the country, men in all states where there are churches of this brotherhood, men of liberal thought and men of moderate views, are to be found there.

These men are loyal to the great cause of the Disciples and are deeply concerned to make it effective in the development of the religious life in these crucial days. There never has been a time when the spirit and purposes of this religious movement were more needed. We are the heirs of a view of religion that is consonant with the best temper of the modern world. No group of men will have finer appreciation of the current celebration of the one hundred and fiftieth anniversary of Alexander Campbell. They will see the larger principles and deeper meaning of the movement which he and others inaugurated. They are ready for a renewed and more vital extension of the faith which he so ardently proclaimed.

Members of the Institute

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Is your name spelled incorrectly?
Your address a bit askew?
Send correction, and right quickly;
We'll be much obliged to you!

A. T. DeGroot, Kalamazoo, Mich.

Surveying the Disciples II

E. S. Ames, Chicago

The Disciples in Space. The Disciples on the map of the world cluster in the central and western parts of the United States with little patches of Disciple color in Canada, Australia, the British Isles, and in mission fields in the great continents of Africa, India, China, Japan, and in a few islands of the sea. There seems not to be any of this color as yet on "Greenland's Icy Mountains."

America is the homeland for us. We were born here. All other great protestant bodies are immigrants, and they still speak with a foreign accent. That is, their theology is more continental and eastern orthodox. The Disciples are democrats of the American frontier, farmers, mechanics, small tradesmen, sensible, practical, vigorous sons of the soil, steadily rising with native force in business, politics, education, and religion. Geography is in their favor for the future strength of the country lies in the Mississippi Valley and the great open spaces of the West.

By an interesting accident of fortune this movement began in the wilderness of 1809 south-west of Pittsburg and on the borders of West Virginia and Ohio. Speculation suggests many things as to what might have happened if the Campbells had located farther east, for instance in New York or in New England, or in a city of the more aristocratic temper like Richmond, Virginia. As it turned out, a fine source of enrichment came from Kentucky through Barton W. Stone and his comrades.

Probably no country has more clearly shown that "westward the star of empire takes its way." This has been true in America of the empires of population, agriculture, industry, statesmanship, and in recent years the same trend is noted in education, literature science and art. It may be that religion

is destined to the same development. In any case it is likely that the Disciples have not only been influenced by this westernization of their environment but that in turn they are having much to do with the character of the religion of this region.

The medium sized cities are now the stronghold of the Disciples, for these cities largely determine the culture of the rural regions around them. Boston, New York, New Orleans, Duluth, Minneapolis, and many other important centers are not within the area, nor on the lines of march, of this denomination. Indianapolis, Des Moines, Kansas City, Ft. Worth and Dallas, Omaha, Lincoln, Oklahoma City are typical of the centers where the Disciple power gathers and from which it radiates. The following states each report more than a hundred thousand members: Ohio, Kentucky, Indiana, Illinois, Missouri. A careful, detailed study of numbers and financial contributions in successive decades since 1890 might make visible the slowly moving stream of Disciple life into the new states.

The state of Illinois presents an interesting picture when the location of Disciples and others are indicated by proper colors and shades. No doubt something of the same uneven distribution occurs in other states. In Illinois, the Disciples are massed in the central third. Half the population of the whole state is in Chicago, but this city contains not more than two dozen congregations as against some six hundred and sixty in the rest of the state. Some explanation of this fact may be found in remembering that something like two-thirds of the people in the city are foreign born or are of foreign parentage. It is also relevant to realize that Chicago is not so much in the line of the direct movement westward from the point at which the Disciples started. That the religious views taught in Chicago churches have little bearing on this vast difference between the city and the state

Aaron Walker's "Christian Foundation"

Warner Muir, Marion, Illinois

A stimulating magazine belonging to the journalism of the Disciples in the middle period was *The Christian Foundation*, or "Scientific and Religious Journal, devoted to the interests of Civilization, Literature, and Christianity." This publication was the brain-child of "Elder" Aaron Walker, who was editor, feature writer, and re-write man. The first number appeared in January, 1880, and it was published monthly thereafter, at Kokomo, Indiana, until the end of 1884. Rates were \$1.50, "if not paid before the end of the year, \$2.00." About one-third larger than *The Scroll*, each number of *The Christian Foundation* contained forty pages. The type was clear and there were almost no errors in printing. The editor promised to enlarge the journal "as soon as its circulation will justify." But despite treatments for its health it passed from this life at the tender age of five.

Aaron Walker was born October 17, 1826. He celebrated his fifty-sixth birthday in the midst of his journalistic labors at Kokomo. He composed some verses to read to his friends who had brought gifts of pies and hams that day, but seeing "the manifestations of their kindness" he was "too choked up" to recite what he had written. One gathers that he was a man of broad sympathies, and that his writing and preaching were based upon a wide knowledge of history and the classics. He to give excerpts from Roman and Greek authors, and from the Church Fathers. He seems to have had a greater familiarity with the Fathers than any Disciple leader save Alexander Campbell.

The Christian Foundation published the usual items of religious interest for the time. It pro-

claimed that, "The Family is the Foundation of Society." It expatiated about, "The Influence of the Bible upon Moral and Social Institutions." It agreed with all the other publications of the Disciples in bitterly opposing the use of alcoholic beverages in any quantity. A sample of the editor's style may be found in his attack upon those he called "Temperance Tipplers" (moderate drinkers). "Temperance whisky sellers are united with the whisky and beer assistants, and the knock-down and drag-out rowdy element, and bummers, and sluggers, and loafers, and hell-hole keepers, and wife murderers, and orphan makers, and gambling dens, and hell fillers, lined with a few of the would-be honorables to keep up the political ruination of our legislative power, ending in a continuation of the young man ruining, jail and penitentiary filling, and hemp stretching business that curses the country." One has to read these words more than once to appreciate them.

Twice during the life of the paper Aaron Walker entered the lists of theological controversy. In August, 1882, he published portions of a debate which he said had "smoked out" the Seventh-Day Adventists of central Indiana. The following year he opened his paper for a disagreement on the Atonement with J. H. Edwards of Ligonier, Indiana. Edwards held to a legalistic view of the Atonement, and was verbose on the subject of Adam's sin and Christ's payment of the penalty. Walker flavored his argument with humor, insisting that modern men are too far removed from Adam to have secured all their meanness from him. "I can most conscientiously say that I prefer my present condition and chances to the probable results of being left in Eden," he wrote.

But dearest to Aaron Walker's heart was another theme. The cover of *The Christian Foundation*

carried the statement that, "Science, properly understood, and the Bible, rightly interpreted, harmonize." Walker approached the problem with finesse. His thesis was: "Science has certainly made some advancement, but where is the warrant for the boasting of sciolists of modern times?" This question sounds surprisingly modern. "As men are progressive beings," he said, "science and the sciences may increase, adding more and more of truth." Yet he insisted that, "there are shores beyond which science will never carry us."

In those days the bug-a-boo of the masses was "materialism." Everything unorthodox was included in the term, from mechanistic philosophy to the beliefs of the Seventh-Day Adventists about "soul sleeping." Walker was a champion of the spiritualistic interpretation of reality. For example, he prefaced an article on, "Blind Force or Intelligence, Which?", with a list of axioms. "*First*. 'Every effect must have a cause;' *Secondly*. 'Every series must have a unit lying at its base;' *Thirdly*. 'In every beginning there must be that which began;' *Fourthly*. 'Something is eternal;' *Fifthly*. 'There can not be an endless succession of dependent things;' *Sixthly*. 'There must be that upon which the first dependent link in the chain of dependent things depended;' *Seventhly*. 'That thing, whatever it may be, upon which the first dependent thing depended, must be eternal.' " Such was the course of mental gymnastics the defenders of the faith allowed themselves as they trained for the contest with the skeptical views of the arch fiends of science in 1880.

The writings of Darwin and Haeckel were becoming popular then, and most churchmen saw in them a venomous threat to revealed religion. Walker agreed that some conclusions of the Darwinians were dangerous to the commonly held dog-

mas. He delved into the works of Lamarck and Agassiz to refute the evolutionary "origin of species," and explored the Pliocene clays of Canada, in the pages of conservative books, to prove that the process of "natural selection" was not provable. But with his distrust of the rising sciences he was far in advance of those who opposed science *in toto*. He often spoke of the evolutionary process as "God's way" of bringing improvement to the universe. In a study on, "Mind and Will Power in their Relations to the Course of Nature," he suggested that one must either agree with Darwin that science demands "a miracle in order to the existence of the living species," or "assume that life was spontaneously generated from and among dead atoms." This last hypothesis he pounced upon with glee, showing its absurdity in the verbosity and equivocal meaning of the language used by its proponents. He declared that the mechanists "*evolved* more than was *involved*."

His desire to defend theism led the editor of *The Christian Foundation* to give considerable space to an investigation of infidelity. He printed abbreviated biographies of Ingersoll, Paine, Rousseau, Renan, Huxley, and Spencer. Some of these were unique, as for instance, his insistence that Paine was not an infidel when he wrote his "Common Sense." He wrote a dissertation on the followers of Auguste Comte, and called the "Comptites" the religious brothers of the Adventists. He agreed that it was a mistake that "Christian thinkers have played around the logical contradiction of one personality in three equal persons for fifteen hundred years." But he did not think that giving up the Trinitarian formula required one to become a Unitarian, still less did it require one to "break with the idea of a personal God." "God is a spirit," he said. "That settles the question of 'Person' with every well instructed Christian mind. . . . The Spirit

of God is the Supreme Intelligence . . . where there is intelligence there is person." To support his definition of God he quoted from John Locke: "Person stands for a thinking, intelligent being, that has reason and reflection, and considers itself as itself . . . which it does only by that consciousness which is inseparable from thinking." It is to the credit of this Disciple preacher that he chose to oppose infidelity by expounding fundamental concepts rather than by dealing in the minuscule points of scripture interpretation as did so many of his associates of the period.

While holding to a position with regard to science that a later generation of religious leaders have been compelled to modify, still Aaron Walker and *The Christian Foundation* rendered a splendid service to the cause of intellectual freedom and spiritual progress. "Our Motto, an Intelligent Religion," he wrote. "It is time preachers who regard God as a God of love and of order should discountenance all humbuggery gotten up in the name of religion." With respect to the whole field of the controversy between religion and science Walker doubtless agreed with his friend, J. L. Parsons, whose essay on, "The Pulpit and Modern Science" appeared in the issue of June, 1882. "It is a serious mistake for the pulpit to assume an antagonism in fact, and set about to harmonize discrepancies which do not exist," wrote Parsons. "The pulpit holds that the Divine Revelation and the Book of Nature both came from the same mind, a mind essentially truth itself, and in the very nature of things, they can not contradict each other. . . . It is the duty of the pulpit to fill up the gap between science and Christianity."

The Disciples of Christ owe a debt to Aaron Walker. We are sorry his little journal could not have been spared for a longer life.

Religion and Drama

Richard L. James, Birmingham, Alabama

Accepting the conception of religion which might be briefly stated as those attitudes and emotions which contribute to right relationships among individuals and groups and introduces a "genuine perspective" to life, one might go on to say that drama is essentially religious. As religion seeks to develop the good life in its devotees, so drama attempts to portray the distinctions of good and bad relations among individuals.

The roots of drama have gone deep into the soil of religion and found it fertile ground. In ancient Greece, the plays of Aeschylus, Sophocles and Euripides had great religious significance. The gods, fate, and the performance of religious duties occupy an important place in the work of these playwrights. It is also common knowledge, that the modern drama had its rise in the Christian Church. The liturgical tropes, of which the "Quem Queritis" is possibly the oldest extant piece, form the beginning of the church's connection with the drama. The liturgical tropes were expanded and by the 13 Century were attracting large audiences in the churches of England. The result of this development were the mystery plays and miracle cycles, which, when given, attracted such large crowds that the churches had to build the stages outside the buildings and present the plays in the open, the buildings not being large enough to accommodate the audiences.

It is a matter of regret that there is such a cleavage between the church and theater in our generation. It is apparent that the contrast has been too sharply drawn between the functions of these two institutions. A part of the blame for this situation may be laid upon the puritanical aspects of the church, Catholic and Protestant, and, of course,

some practices of the theaters come in for their share of condemnation. We need a wider recognition on the part of churches generally of the religious quality of good drama and on the part of contemporary playwrights of the opportunities which are theirs in the field of religion. As an example, Marc Connelly's *The Green Pastures* brought him success as the result of his venture in the realm of religion. What he did for the negro's religious ideals needs to be done in the many phases of contemporary religion.

In fact, the church has awakened to the realization that she must dramatize her ideas and make them really live in the hearts of her members. Although the Catholics and Episcopalians have developed the dramatic rituals to a greater extent than others, they are not alone, for we Disciples not only say the words of a prayer when we go to worship; we also go through the motions of humility and dependence upon God. We bow our heads, bend our knees or clasp our hands. We not only feel the emotion of elation at times, but we sing praises, thereby putting our feelings to concrete expression. But more definitely, so far as the drama is concerned, many churches are today installing in their programs places where dramatic productions may be presented, and there have been numerous recent publications which have dealt with the relationship of religion and drama. This seems to be an indication that drama has a real contribution to make to religion, which in turn will greatly enhance the quality of the drama.

Aristotle's definition of tragedy was that it was "an artistic imitation of an action that is serious and complete the incidents of which arouse pity and fear, and accomplish a catharsis or purging of the emotions." Brunetiere, a French critic, believed that conflict, the "spectacle of a will striving towards a goal and conscious of the means it

employs," is the essence of the drama. This conflict is to the stage what the athletic contest is to the stadium. It may be the sight of a man struggling for the love of a woman against another man: it may be the sight of a man struggling, as in *Oedipus the King*, against the forces of destiny.

A problem which has long evoked considerable interest and effort is the relationship of heredity and environment upon character. A fine treatment of that relationship was given by Sophocles in *Oedipus the King* five centuries before Christ. There are two ways of thinking of Oedipus: as an innocent man, caught in the toils of destiny and reduced to disgrace by the workings of fate, or as a great and good man brought low because of his arrogance and self-confidence. In either case, Sophocles has represented the influence of the environment upon a man. Many other cases might be cited to show to what advantage religion can use great drama.

As long as playwrights are dealing with these basic aspects of human life and giving them a setting in keeping with reality, so long will drama be a boon to organized religion. But when the playwright attempts to portray false results from human actions and unreal effects from causes, he fails of being religious. At its best, however, drama is religious in quality. Even so far-fetched a production as *Snow White and the Seven Dwarfs*, the pivot on which the whole tale turns is that the kiss of love is the antidote for sleeping death.

In many churches for generations, preachers have been saying just that. They have been saying that the antidote for spiritual death is the love of God for the world of human beings. Whatever helps portray that love of God for the race is a boon to religion, and it is a matter of rejoicing to learn that churches are taking a greater interest in drama and that dramatists are busying themselves with the great themes of religion.

Science and Religion

David E. Todd, Brimfield, Illinois

Taking up the suggestion in the January issue of *The Scroll* that a new idea of the relationship of science and religion is due, we would like to propose this one—Science and Religion in reciprocal relationship. This is of course a generality that might be made to fit variant philosophies of religion. We wish to suggest a view that is consistently empirical, scientifically accurate, and not lacking in religious quality.

Historically, Christianity became a system of *a priori* ideas to be accepted when it left the non-theological intellectual climate of Palestine for the philosophical atmosphere of the Greeko-Roman world. There it adopted the Neo-Platonic rationale for its former simple loyalty to its Master. Ever since it has associated its own genius with its adopted child of pagan origin and nourished it as its own. Modern Idealist philosophy continues this tradition and attempts to make it acceptable to the scientific mind. To a certain extent it has been able to do so and it continues the most widespread religious philosophy. But it may be observed that when couched in religious terms it simply continues the old theological categories which the more direct scientific approach has rendered unacceptable. It is incompatible with the scientific spirit as well as with scientific terminology, and many have felt the incongruity when they have been unable to isolate the difficulty.

If the Platonic philosophy has proved itself inadequate the alternative is not some other traditional philosophy but a rationale for scientific procedure. Such a philosophy will not only provide a means for testing existing knowledge and values, but will project ideals and values out of the raw material of present events. This is to say that religion must develop a philosophy that is consonant

with the new spirit and method, use the facts concerning the universe and life, acquaint itself with the systematic technique, and inject its own spirit into the process.

Religion, then, will be no longer thought of as a set of ideas to be believed but as a way of life to be lived,—a continuing quest for higher and higher levels of personal and social relationship. It is defined in terms of attitudes and ideals. Attitudes will guarantee the direction of conduct and ideals will provide objectives for their realization. Such a view of religion lends itself to scientific procedures.

To sum up the argument at this point, science without religion does not know where it is going, hence becomes the tool of whatever party is in power. On the other hand, religion without science has no sure means of realizing its ideal values. Thus it becomes impotent and contents itself with eulogizing past achievements. But when worked together as suggested herein, they sustain each other, fill the breach of each other's weakness, and promise to prove sufficiently powerful to meet the needs of our day.

Religion will find its rationale in terms of what it with the aid of scientific procedure can do for personality and public affairs. Conversely, science will also find its rationale in terms of what it, guided by religious values can do toward advancing the same objectives. What is suggested is that the two will flow together in expressing themselves as one in action. Neither one nor the other will dominate for the total picture is one of a democratic process. They are seen cooperating in a reciprocating, interacting process, the identity of each lost in a common purpose and their names used only to identify its characteristic aspects. And the ideology that results will not be couched in the old theological categories but in the more precise language of the sciences.

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The Disciples and Higher Education

E. S. Ames, Chicago

(Address at the Denver Convention)

The Centennial of Higher Education among the Disciples of Christ was celebrated during the International Convention in Kansas City in 1936. In the two years since that celebration there has been a marked increase in concern for the colleges of the brotherhood, and plans are now maturing for the appointment once more of a national secretary who shall develop and promote understanding and enthusiasm for the cause of higher education.

The whole field of higher education in the United States, for several years, has been undergoing great changes. There have been endless surveys and experiments and radical new plans even in the oldest and greatest institutions. Vast expansion has taken place in state universities and in privately endowed schools. Endowments and appropriations formerly measured in hundreds of thousands are now reported in millions of dollars. But there are still searching questions in all colleges and universities as to the function and best methods of higher education. It is no wonder, therefore, that the small church colleges should be hard pressed to maintain themselves and to define their place and purpose.

Some encouragement for these colleges may be found in certain disillusionments that have come with the last ten years. One of these disillusionments is that colleges cannot be developed merely by sponsoring athletics in the grand manner. Gymnasiums and field houses may be greater than the

main buildings, and the football coach may be paid more than the president, without substantially advancing the cause of higher education.

There has also been a change with reference to the commercial value of an education. A few years ago the colleges themselves were advertising the idea that a college course was a guarantee of securing a job and a good salary, and that the next higher degree would bring better pay. The depression has modified such claims, and a better case can be made for education as a resource in unemployment and leisure.

Many influences have intensified the difficulties of the small denominational college. The Disciples find that the majority of their young people go to state universities in preference to the church schools. In his address at the Centennial celebration of higher education among the Disciples, President Cramblet of Bethany College said: "Recent studies conducted by our National Committee on Student Work reveal that only ten per cent of the young people of our churches who go to college are going to our own church-related colleges; whereas seventy-five per cent of our church young people who go to colleges are to be found in tax-supported institutions. The other fifteen per cent are securing their education in colleges of other religious groups." He further said that there is no Disciple college that could continue to operate successfully if the support of Catholics, Jews, and non-Disciple Protestants were immediately withdrawn.

The urgent question, therefore, that confronts the Disciples concerning higher education is this: Is there any possible conception of the objectives and work of their colleges that can change this situation, make these schools more attractive to Disciple students, secure for them better financial support, and induce the organized, national agencies to recognize the primary and crucial need

of higher education? Is there anything in the genius of the Disciples to impel them to support and patronize colleges, and to create a type of college education more worthy of endowment and patronage?

The Disciple leaders a hundred years ago saw clearly the importance of education for their religious movement. Within six years of their real beginning they began to found colleges. Bacon College was founded in 1836, and Bethany College in 1840. Every decade through the nineteenth century was marked by the organization of new colleges. Too many of them were not well rooted or adequately equipped, but whether they succeeded or failed, they were expressions of the conviction that it was the duty of the Disciples to make ventures, often extremely heroic ventures, on behalf of higher education.

Still more important than the founding of such institutions was the conception of education which they embodied. It was in the training of ministers that the educational ideal of the Disciples was most evident. They wholly discarded the traditional theological education of ministers, and this was a consistent expression of the renunciation of the old theology in the churches themselves. Bethany College, which was at first the main source of educated men for the ministry, offered no theological instruction, and expressly declared in her charter that no theological instruction should ever be given there.

The ministerial student in that institution was offered the same general curriculum as other students. This included biblical courses designed to acquaint the students—all students—with biblical history and literature, and further designed to imbue them with the moral and religious principles of the Christian religion as presented in the New Testament. It is significant that this biblical in-

struction was given in the same spirit and method as other history and literature, for it was the conviction of the President, Alexander Campbell, that the Bible should be studied like any other book, by the same rules of interpretation, of grammar and syntax, and of logic. The Bible was not a book apart in its language or its reasonableness. It required no mystical illumination. It made no claims that could not be understood and followed by any normal, sympathetic mind. Its lessons were of supreme importance, but this was all the more reason why they should be accessible to reverent common sense study.

This common-sense, non-theological use of the Bible was emphasized by the fact that it was offered to all college students on the same terms and by the same methods as it was offered to students who might go into the ministry. It was believed that Christian laymen should have the same religious training as ministers. This was a natural consequence of the refusal to recognize a special order of ministers. The Disciples have from the first held to the principle of a lay ministry. They have never believed in the traditional idea of a supernatural "call" to preach. On the contrary, they have held, and still hold, to the idea that the qualifications for leadership in the church are such as may be shared by all alike, both men and women, and there is no office so sacred, or specialized, that it may not properly be held and administered by any qualified lay person. This conception of education and of the religious life meant that all students, whether for the ministry or secular pursuits, should be educated in general cultural subjects. They should be taught history, languages, literatures, ethics, sciences and the arts.

Such a conception of college training has come to be regarded by many in our day as *secular*, but from the standpoint of the Disciples of a hundred

years ago, it could equally well be considered as making the whole of education religious, for their ideal of the educated religious man was that of a man acquainted with the culture of his time and having his whole education tempered and directed by Christian influences and ideals. They did not think it necessary to be theological in order to be Christian.

This conception of higher education was the consistent outcome of the whole spirit and outlook of the Disciples as children of historical movements and influences which set them apart from other religious bodies. They thought of themselves as transcending Protestantism, and as offering a plan in which Protestants might unite beyond the bounds of Protestantism. They did not accept the theologies nor the creeds of Protestantism, and believed themselves to be pioneers in the rediscovery and redirection of important features of early Christianity. In this they were part of a larger cultural awakening which developed with the breakup of the Middle Ages, and the emergence of the modern world.

There were certain influences of the Protestant Reformation which the Disciples accepted in part, such as the authority of the scriptures. But even here they discriminated between the importance of the Old and the New Testament, recognizing only the New Testament as the proper guide for Christians. In this they upheld the central idea in Alexander Campbell's "Sermon on the Law." The Disciples accepted the Lutheran idea of the right of private interpretation of the Bible, but they rejected many features of Lutheran theology. They were entirely out of sympathy with much of Calvinism, with the doctrine of predestination and election. They emphasized the power and freedom of men to receive or reject the offer of salvation. Calvinism was essentially an Old Testament theocracy with which the Disciples disagreed completely. Both

Lutheranism and Calvinism assumed as one of the first principles of their theology the doctrine of man's fall and consequent inherent human sinfulness. The Disciples have always rejected this idea of original sin and the ensuing moral helplessness of human beings.

In many respects Protestantism was a continuation of the Medieval Roman Catholic Church. The protestant creeds reaffirmed much of the substance of the old doctrines, such as trinitarianism, sacramentarian ideas of the ordinances, the impartation of special power through ordination of the clergy, the salvation of the sinner in conversion by a miracle of divine grace, and the conception of supernatural revelation. The Disciples have refused assent to all such creeds, even to the so-called Apostles' Creed. They dislike creeds so much that they would not subscribe to a creed the articles of which they believed, and the reason for this is that they are not willing to bind any form of words upon the consciences of men as a rigid and dogmatic requirement. The Disciples have refused from the first to be labelled trinitarians, and they are still more opposed to being called unitarians, because both of these parties are on the same theological level though at opposite sides. The Disciples hold that there are other levels, other dimensions of Christian thought and belief, and refuse to be subjected to this old tyranny of words, even if they are ancient theological words.

There are reasons besides the rejection of theology for thinking of the Disciples as belonging to the temper and character of the Renaissance rather than to the Reformation. The leaders were classical scholars. Thomas and Alexander Campbell, Walter Scott, and Barton W. Stone, were all students and teachers of the classics, they conducted academies and taught in them. In some respects they accepted attitudes and habits of life which were more Greek

and Latin than they were ecclesiastical. They were not ascetics nor despisers of this world. The Greek spirit of intelligent freedom, of love of nature, and the enjoyment of earthly prosperity, health and happiness, are evident in their way of life. Miss Wrather has well described Alexander Campbell, in the sesquicentennial number of the *Christian Evangelist*, as manifesting a certain fine worldliness. He was a landed gentleman, proprietor of an estate of thousands of acres. She says of him: "He could hire a private tutor for his children. He could engage an artist to live six months at Bethany and paint their portraits. . . . He could order evergreens from Philadelphia—Norway fir, hemlock, and balm of Gilead—for his garden. He could buy imported French wallpaper, identical with that of Andrew Jackson's Hermitage, for the parlor of his guest house. . . . Those visiting Campbell's home for the first time found it hard to reconcile their picture of a religious reformer with the person of the genial host of Bethany mansion—proffering wine and cake to his guests; regaling them with conversation studded by quotations from Homer or Horace or Milton or Cowper; escorting them proudly for a walk over his rich acres, with his pipe in his mouth and his favorite dog at his heels." The real difficulty here is not to reconcile his type of a religious reformer with the person of the genial host, but rather to comprehend the resourcefulness and enormous energy of a man who could maintain such a status of private life and at the same time carry on the work of a college president, publish volumes of periodicals, travel far and near under frontier conditions, preaching, lecturing, debating, and guiding by correspondence and conversation a potent religious movement. The inconsistency from the standpoint of religious conviction disappears when this scene is viewed in terms of the Renaissance conception of the natural, happy pious man,

wisely cultivating the wealth of fields and flocks, devoted strenuously and yet with balanced reasonableness to creating and fashioning a great religious movement which combined the spirit of ancient culture and of modern science.

That the Disciples consciously took their stand beyond the forms of reformation orthodoxy appears most clearly in their educational ideals. It was not an accident that they named their first college after Francis Bacon. He was the leader of the Renaissance as the prophet of the modern scientific spirit and method. Bacon had a religious zeal in the announcement of the new learning and its promise of a new power of control over nature in the interest of human welfare.

Professor Pyatt, of Transylvania College, in his address on the centennial of the founding of Bacon College said: "The name was chosen out of admiration for Francis Bacon, who may be called the apostle of experimental science and philosophy. . . . Bacon College has its message for us today. In spite of the interval of a hundred years it comes to us with a summons which I believe can be neglected only to our spiritual impoverishment. . . . Bacon College is a symbol of the Disciples interest in education. . . . (Our fathers) contended for a reasonable view of religion and they made a great contribution to those who were intellectually as well as spiritually perplexed. They not only served as education usually renders service, but they were outstanding for their day in helping men by presenting religion in the light of the best thought and knowledge of their time. . . . Our fathers were not afraid of science. I doubt if the leaders of any group of Christians in the history of our faith have faced the science and scholarship of their day more honestly and fearlessly, or if it was ever used more effectively than they used it. . . . Some might think that they created difficulties because they asserted

the right of the human mind to examine and pass judgment on religious teachings. (But) among all the other things for which we should be grateful should be placed this interest in a sound educational and scientific ideal. . . . Genuine, sincere adherence to that ideal should help to place us (Disciples) where we belong, namely in the forefront of this mighty movement for the liberation of the human mind and the enrichment of human life."

In these words of Professor Pyatt is a challenge to the Disciples of today. It may well be that our religious and intellectual inheritance suggests a plan and method of college education that will give a new and distinctive character to our colleges, and offer a significant solution to the perplexity which today more than ever disturbs the small church colleges of the country.

It has been abundantly pointed out that higher education in America today shares with our economic and religious life a desperate sense of confusion and frustration. The President of the University of Chicago has made an arresting indictment of higher learning. He has pointed out that college training is ineffective because it is too much specialized and too much engaged in gathering facts, too much given to vocational training in professional skills, and too lacking in cultivation of the power to think. Athletics and fraternities and social activities take too much attention with a consequent failure to develop capable, intellectual students and citizens. Most educators agree that the colleges reveal their weakness when their equipment of expensive buildings, laboratories, and faculties are compared with the graduates of these institutions. But the remedy President Hutchins proposes is even more startling than his charges of inefficiency, for his proposed remedy is to return to medieval metaphysics, and to use the general plan and method of the system of St. Thomas Ac-

quinas as a means of training men to cope with present problems of thought and life. To his critics this seems to offer a cure worst than the disease, and to invite us to revert to a conception of the human mind and of the world which was outgrown by the Renaissance and subsequent developments.

There need be little fear that higher education will be turned back unless the whole world, including America, is to be permanently deprived of freedom of thought and research, and the light of our hard won civilization is to be extinguished in new dark ages of political and ecclesiastical tyranny. The real educational problem is that of embodying scientific instruction in the college course in such a way as to introduce students to this increasingly important stream of modern life which is rapidly fashioning a world of new intellectual attitudes and possibilities. It is not now so much a matter of adding courses in specific sciences. It is rather a matter of using courses already given to show the true spirit and method of science and to open clearer perspectives on the general history, method, and value of the sciences. Certain corrections and restatements concerning science are needed.

For one thing, the term science is still widely thought of as meaning the physical sciences, such as chemistry and physics. Consequently the conclusion is too easily drawn that science is materialistic, and because science has established itself so securely in these subjects it is further concluded that any scientific treatment of any subject implies that only materialistic conceptions can be recognized by science. Therefore when scientific methods are applied to the study of religion or personality or ideals it is inferred that the view taken is that of materialism. But the application of scientific procedure in education and in the social sciences generally, is overcoming this misconception, and it is becoming apparent that science is just the

method of systematic, organized knowledge in any field of interest whatsoever.

Again, the sciences are not divided and atomistic. Its *method* gives unity to all scientific work. On the surface, the chemist, the botanist, and the psychologist, seem to be quite apart from one another in the subject matter they handle, in the vocabulary used, and in the instruments employed. The specialist in one field will often remark that he does not know anything about his colleague's work. But when the question of *method* is raised, all scientists understand their fellow workers. The American Association for the Advancement of Science includes men in all branches of scientific inquiry and they have a vital fellowship based upon their mutual recognition of one another as men trained in the careful, accurate observation of facts, in forming hypotheses, and in testing these hypotheses by the work and criticism of other people. When these marks of the true scientist are applied to given persons it is possible to reach common agreement as to whether they are truly scientific. Scientists may thus show religionists the way to genuine union, for admission to their company depends upon the attitude of the open-mind, serious purpose, and willingness to cooperate in the great pursuit of truth for socially useful ends.

The idea that science makes for war and for other essentially unsocial objectives is unfounded. The sciences are actually predominantly employed in significant social enterprises, such as the conquest of disease, improved communication, transportation, economics, education, and social welfare. The President of the American Association for the Advancement of Science which includes thirty thousand scientists, made a plea at the meeting last December for the members of that great body to recognize more fully their obligations to society. He said: "The greatest problems that confront the

human race are how to promote social cooperation; how to increase loyalty to truth, how to promote justice, and a spirit of brotherhood; how to expand ethics until it embraces all mankind." If we are quite frank with ourselves and the facts of history there might be as much ground for saying that religion is the cause of war as to say that science is the cause of war. But neither of itself makes war, And when war does come from nationalism, or competition, or intolerable pressures of any kind, men turn to both science and religion to supply instruments and morale to achieve success. But because a good instrument is used for a bad purpose we cannot conclude that the instrument is itself bad.

Colleges should acquaint students with the scientific method of thinking in order to avoid the superstitions which still beset our world. Science is the means of casting out the demons of magic and superstition which enable astrologers, numerologists, palmists, and wandering fortune-tellers to fatten on the credulity of mankind. Science is also the resource for the elimination of many wierd religions that haunt the intellectual underworld of our present society.

The college student is entitled to know that scientific studies have greatly clarified and illuminated the source books of the Christian religion, and that these studies are constantly bringing into view more reasonable and more vital interpretations of religious experiences and beliefs. Theological schools have special responsibility in training ministers in a broader and more sympathetic use of science. Ministers and all church workers are being helped by better appreciation of the methods of gathering and interpreting statistics of their churches and communities and of society at large. Ministers may find new and soul stirring sermons in the history of science, in the patience of Darwin, in the courage

of Pasteur, and in the heroism of Madame Curie.

The years of the immediate future are destined to see far greater extension of scientific discovery and outlook. The new 200 inch telescope is nearing completion. It is a symbol of new wonders about to be revealed. It will have many repercussions for religion. When man could by the naked eye see only some 8000 stars in the heavens, his spirit was humbled and exalted. He exclaimed, What is man that thou art mindful of him and the son of man that thou visitest him? Is it possible that the revelation of hundreds of millions of heavenly bodies moving in their courses through distances of light-years, will not stir the imagination and the reverence of man to new degrees of appreciation and awe? Such achievements and experiences have given man new confidence in himself. They have given him a new outlook upon the future, and they open new worlds of beauty and spiritual meaning. A religious movement which sees the possibilities of embodying in college courses the science of our day along with the classics and modern religious training, will continue the spirit of Bacon College, and will utilize these resources of knowledge and power as genuinely religious means of serving both God and man.

Labor Relations

John Rogers, Tulsa, Oklahoma

(Address at the Denver Convention)

While I was designated by the National Association of Manufacturers to present the viewpoint of organized business in this symposium on the church and the capital labor controversy, what I say here today represents only my personal views on the subject under consideration.

The Business Venture—Any intelligent consideration of labor relations requires an understanding

of the business venture as labor constitutes the human factor in business. We might well ask, What is business as we know it in our American economy? Business is the bringing together of things and men and the application of work and skill, for the production of goods and services that are useful to others. Everyone who assumes the hazards of such an undertaking and, at his own cost, makes provision for carrying it forward is a business man. Success in business is the making of goods and services available at such costs that they come within the means of those who can use them. Such success can continue only so long as it promotes the welfare of those who participate in the enterprise and those who deal with it. In all the processes of production and distribution business initiative should be preserved and fostered. It is essential to the welfare of every business enterprise. It is vital to the public interest. A sufficient opportunity to obtain adequate compensation for the risks assumed and ability shown is an absolutely necessary inducement for the performance of the business function.

Every business man who performs successfully these functions renders a service to the community as wide as the influence of his operations. His public service increases with his effort: (1) to reduce cost of production and distribution; (2) to raise wages to workers; (3) to improve the quality of goods or services; (4) to improve the treatment of customers, workers, management, the owners of the capital employed, and the suppliers of material and equipment. The intelligent business man as well as every intelligent leader of labor, must realize that the customer, the material-man, the worker, the manager, and the owner of the capital employed are entitled to fair and just consideration in accord with the services each renders toward a common end and none should profit unjustly at the expense of any of the others. The employer must consider

all the factors in the business venture. On the other hand, the employees often consider only their problems and attempt to force from the employer more consideration than is just and fair. The workers must become more conscious of the many problems which confront their employers.

Growth of the Industrial System and Its Effects on Workers—Following the Revolutionary War most of the people lived pretty much on their own. They were widely scattered and the families supplied their needs directly by their own toil, trading and such small businesses as they were able to establish. The introduction of Whitney's cotton gin in 1880 was one of the earliest steps toward mechanized production. Then in fairly rapid succession came the steamboat, the railroad, mechanical mowing machines and reapers, the telegraph, the vulcanization of rubber, the sewing machine, along with countless other similar developments. Following the Civil War came a renewed westward migration of our people and a resurgence of technological growth and development of industry. During this period came the electric light, the telephone, improved processes of steel manufacturing and many other advances of equal importance. Improved steel production brought costs down and made possible railroad expansion which in turn brought the rapidly developing country close together.

To take advantage of these rapid technological improvements, capital, or money was needed in larger amounts than any one individual could provide. Our business entrepreneurs, therefore, turned to the corporate form of enterprise which combined the savings of many persons and made them available for use in this program of rapid industrial expansion. The progress made in the 19th century, however, was minor as compared with the progress made in our own generation. There are about 30,-

000,000 families in the United States. The machine and mass production have made it possible for 21,000,000 of these families to own automobiles; for 22,000,000 to own radios; for 10,000,000 to own vacuum cleaners, for 14,000,000 to own washing machines; for 10,000,000 to have telephones; and for 8,000,000 to have mechanical refrigeration. The widespread distribution of these luxuries has been made possible by (1) the collective use of the savings of the people through the corporate form of business ownership and management; (2) the mass production facilities necessary to turn them out at low cost; and (3) the mass purchasing power arising out of the hundreds of thousands of new jobs at good wages which have been created by our modern economic and industrial system.

Mass production has justified itself. It has made possible more efficient production, better value to the consumer, an increased market and better standards of living. On the other hand, mass production has created many human problems. It has made it difficult to maintain close personal relationships between employer and employee. The larger the producing unit, the more difficult these relations become. During the period in our industrial progress of the small business unit, the employer knew his workmen by name and knew the aptitudes and characteristics of each of them. He was intimately familiar with the personal life of each of them and could be guided in the conduct of his business by this knowledge. His workers were also closely associated with him. They had an understanding of his many problems in the management of his business. As business units grew larger this personal relationship became more difficult to maintain and there grew up misunderstanding, distrust and suspicion. Management in many instances lost touch with the needs and desires of its employees. The employees, in turn, made continual demands for

shorter hours, higher wages and curtailment of production without due regard to the effect of such demands, if forced, upon the conduct and the future of the business adventure involved. When these two divergent viewpoints clashed it often resulted in strikes, lockouts and heavy cost to all involved.

The problem, therefore, of industrial relations which involves the reestablishment of confidence between management and labor, should concern each of us, as its satisfactory solution is imperative if the benefits of our modern economy are to be continued on the basis of a system of free enterprise.

In the feeling on the part of the employee that he was slipping away from personal contact with his employer there arose in his mind a resentment over the fact that he had lost personal contact with his employer and that he could no longer deal with the head of the concern for whom he worked about matters of vital interest to him and know that his employer would understand the situation because of his personal knowledge of the problem involved in the employee's request. *This was a serious loss and it has been difficult to find a substitute adequate to meet the needs of the situation.*

This loss of contact was further complicated by the change that was brought about in the status of the employee. His job began to change in character. The manufacturing technique employed in mass production tends to limit the development of the personality of the employee. It makes him more useful to industry but less useful to himself unless he has the desire and intuition to take advantage of the leisure time which it affords him. If he will take advantage of this leisure time he can make himself more useful to his family and himself.

Scientific management lays great stress on standardization of operations. It intensifies the division of labor. The average employee today does not have a general assignment calling for initiative, versa-

tility, broad skill; he has a specific task, all the conditions of which are established for him in advance. The special purpose machine has replaced the general purpose machine.

This evolution of manufacturing technique, as a natural consequence of the change that has taken place, has made many industrial workers members of large working forces where direct, intimate contact with the head of the company is impossible; has made the worker a master of one or a few machines instead of a versatile craftsman, thereby narrowing the market for his services; has placed him more or less at the mercy of subordinates in management; has made the worker more dependent on management for his employment at fair wages and reasonable hours; and has removed the head of management still further away from the individual worker. All this naturally creates in the worker's mind a feeling of insecurity, and an inability on his part to deal individually with a situation in which he has a very small part but one that is of vital importance to him. It is natural, therefore, when a worker who feels that his destiny is controlled by forces against which he, as an individual, is helpless, to give a sympathetic ear to the person who tells him that his only salvation lies in making common cause with his fellow workers for their mutual defense and safety.

In Nation's Business for April appeared the following statement which is full of truth: "Nothing so stirs up resentment as action which affects us but about which we were not consulted."

Fear of the Future of American Business—The rapid increase in membership and activity of labor unions, encouraged by legislative policy, has caused fear of the future of American business to arise in the minds of many owners and managers of business. Many are afraid that unionism, by raising wages and shortening hours, without at the same

time increasing the efficiency and volume of production, will make it difficult for business to survive. Many who are in the highly competitive industries are afraid that, if their plants are unionized, their production costs will be raised to a point where they cannot compete in the consumer market with their competitors that are not unionized. Many are afraid that, if industry as a whole becomes unionized, the production cost of goods and services may become so great that the demand will decrease and their capital equipment become idle. Many fear that their workers, if unionized, will be in a better position to strike and thus tie up production, cause plants to be idle and prevent contracts for future deliveries from being filled. Many fear that they will be harassed by such union tactics as sit down strikes, mass picketing, incompetent and corrupt labor leaders, union racketeers and communistic labor agitators who are interested only in paralyzing production as the means to the ultimate economic revolution which they hope will destroy private ownership and free enterprise in this country. Many fear that there is in the labor movement today an increasing number who are followers of the Marxian philosophy of the eternal struggle between capital and labor which philosophy may destroy our present economy. Many of these fears are figments of the imagination. Some of them, however, are real. We will consider only two of them—the Marxian philosophy of struggle between the classes; and labor monopoly.

The Marxian Philosophy—Harry Bridges, the central personality in the work of the Committee for Industrial Organization on the west coast, is currently quoted as follows: "Our policy is one of class struggle. Our policy is that we have nothing in common with employers. There will come a time when there will be no employing class. We subscribe and look forward to that day. Meanwhile

we will use the politicians as long as they will aid us. Otherwise we will fight them. We support the C.I.O." In numerous instances we find Communism in high places in the ranks of the C. I. O. In the great United Automobile Workers Union there appears to be a dispute as to whether or not Communists are stronger in that organization than anti-Communists. Some time ago Homer Martin, the head of this Union, denounced Communism and asserted that "the issue of Communists and Communism in the trade unions must be fought out to a finish." In reply to this declared policy of Homer Martin, according to the press, C. A. Hathaway, a member of the Communist party's Central Committee, declared that the Communists had now "taken the lead" in the United Automobile Worker's union and Mr. Martin "could not oust Communists from their position of influence because he would not be upheld by the rank and file of the automobile workers." The belief that the interests of labor are opposed to the interests of the employer is as fundamentally and socially disastrous a fallacy as ever cursed human society. It gained currency largely through the influence of Karl Marx. Marx merely assumed that the interests of labor and capital were opposed and became the great preacher and exciter of the class war. This philosophy ignores the mutuality of interest between those who contribute their labor, their capital and their services of management to make a success of a business venture. We know now through careful statistical studies covering the past 100 years, as Dr. Robert A. Milliken, the great physicist, says: "The standard of living of a country and the whole economic well being of a people rises in just the proportion in which capital is used to provide the worker with tools which increase the total amount of goods and services which he produces. Destroying capital means simply destroying the tools by which labor lives and

supplies its own ever increasing wants. That the interests of labor and capital in the United States are one and inseparable is both a scientific and economic fundamental which should not be even debated any longer by those who are intelligent and informed in this field. And yet, it is the subject which is being debated in high places and in low, the misunderstanding of which is at this very moment reducing the standard of living of the people of the United States, diminishing our well being and even threatening to destroy our American system."

Anyone who makes an intelligent and impartial study of the Labor Relations Act, together with its administration by the Labor Relations Board, must, it seems to me, arrive at the conclusion that the philosophy of conflict underlies the Act. This Act drives a wedge between the workers and managers in industry. The Act, as administered at the present time, makes impossible the general development of that friendly feeling of mutual interest between workers and managers that must prevail if any business venture is to achieve the highest degree of success. The employer cannot talk with his workers concerning their problems. If he does he may find himself guilty of an unfair labor practice in that he has attempted to interfere with the freedom of his workers. He must be careful about granting voluntary wage increases or vacations with pay in that he may be charged with discouraging unionization.

Labor Monopoly—Collective bargaining is a form of price fixing—a way of fixing the price for labor. With the number of men in trade unions at the present time, it represents price fixing on a very large scale—a scale so large that the results may affect profoundly the general business situation. The success of collective bargaining will depend in the last analysis on whether employers and trade

unions do a good job of keeping the price of labor adjusted properly to other prices. There is a tendency for the union, if it has sufficient strength as a pressure group, to force management to fix the price of labor at a point so high that it will require a cost price to the consumer that he will not pay. This will destroy business.

The C. I. O., according to the press, demands a 40c textile wage minimum without regard to its effect on the general business situation or the ability of management to pay. If forced, it may require a cost price to the consumer he will not pay, thereby causing a business collapse with increased unemployment.

The A. F. L., according to the press, demands a 6 hour day and a 30 hour week without wage reduction, without regard to increased production through increased efficiency. Intelligent management knows that you cannot have more by producing less. With membership, power and solidarity sufficient to force such demands as these, organized labor, through a lack of wisdom, could paralyze business which in turn would cause collective bargaining to collapse in the end and both management and labor would suffer tremendously as a result of such a false and cruel experiment.

Collective Bargaining—As long as our industrial life is geared to machine production on a large scale, labor in such units of production will organize for its mutual advantage and protection. It may be an independent union or it may be a link in a national union. It will and does select its representatives to bargain collectively with management. With this I have no quarrel. Labor has the right to organize for its protection. However, I don't like the use of the word "bargain" in this connection. It seems to imply that labor is trying to strike a bargain with management and that management is trying to strike a bargain with labor. It is the

outgrowth of the fallacy that management and labor are natural enemies. The use of the word in the Labor Relations Act indicates that the writer of that Act was laboring under that same delusion. I much prefer the use of the term "collective dealing" or "collective cooperation." Both management and labor should refrain from becoming militant instruments of the economic struggle. They should cooperate in a common purpose.

The desire to better working conditions is fine. All thinking people are for it. But the thought of economic struggle presupposes that one class could live better without the other if it could only get rid of it. This is not true of either class. They must survive together or perish together. We should stress this basic philosophy of cooperation rather than contention, collective dealing rather than collective contention. Some people believe that the best way to live is to fight. They always have the militant approach. This belief is found among both employers and employees. Against some employers and some labor leaders who have a narrow, short run view, a club may be the most effective weapon. With some the only effective method may be to fight, but in a company where the management and the leaders of labor will meet the situation on its merits, cooperative plans can be made effective.

There is an important distinction between bargaining under pressure and dealing through discussion. In bargaining under pressure management is out to get all it can, therefore, labor must get as much as possible. In dealing through discussion, employees and management recognize their mutual responsibilities to contribute to the success of the organization of which they are a part. Intelligent union leadership requires men of high intelligence and broad experience. Wise labor leaders will, therefore, surround themselves with men of understanding, supported by a staff of trained econo-

mists, specialists in the economic needs of the country, and capable of analysing the inner structure of any industry. They will not feel that there is a permanent struggle between the stockholder and the working man for a share of the company's profits. They will show that the employee's livelihood depends upon the company's continued existence and prosperity. They will be careful not to demand an agreement that will sabotage the interests of the public. They will appreciate the fact that to approach and study all the facts in a given situation in a spirit of good will and tolerance is the procedure best calculated to bring a happy and permanent answer to the questions which agitate the business world.

The trade union officer must be able to lead and control large groups of men and, since the union is selling labor, its leaders must be good judges of market trends and prospects. Union leaders will be importuned by the rank and file of the union to obtain more from the employer than he can concede—often more than he can afford to pay. The efficient labor leader is likely to have to devote more effort to persuading the rank and file to temper their demands than in stirring up his members. Management is partially responsible for the type of leaders sometimes found in unions today. Some employers have challenged the right of the union to exist and have refused to deal with the union in a matter of fact, business like way. Where the employer is tough, hard boiled and hostile, challenging the union at every point and losing no opportunity to undermine its influence with his employees, it is but natural for the employees to select a tough and militant leader and the fight is on.

I think most employers are convinced that employee organization of some kind is a permanent part of American business. I believe that most employers are ready to deal collectively with the repre-

sentatives of their employees if the employees have organized for collective endeavor of their own choice and free from intimidation or coercion on the part of fellow employees or trade unions. However, collective bargaining is a form of price fixing and the history of price fixing is strewn with failures. Hence, if wages are not fixed wisely, collective bargaining is likely to destroy itself. The success of collective bargaining requires that the problem of fixing the price of labor be approached in a much more realistic fashion than even before. It must be approached, not simply as a *problem of ethics or social justice*, but also as a *business problem*. At best, it is very difficult to foresee business trends and adjust wages to them.

Trade unions must realize that *high wages* are the *result* of prosperity and not the *cause* of it. It is not an easy lesson to learn, but it is a simple fact and must be learned. Painful experience, if nothing else, will teach it to all of us. Labor leaders must come to realize the need for a prosperous industry. Trade unions should remove from leadership all racketeers, incompetents, hot heads and Communists and place in authority only men who believe in the principle of private property and free enterprise, and who are qualified to deal intelligently with all problems that may arise and employers and employees should meet around the conference table in a friendly, open minded, realistic spirit for the purpose of making an honest endeavor to solve their problems. The employer and his employees must place confidence in each other. We must approach labor problems expecting both employer and employee to be cooperative and constructive. Good human relations must come about in this manner. They cannot be had by legislation. It will be difficult to convince each other of their sincerity of purpose but it can be done. All negotiations must be on the basis of principles and not

on the basis of emotion. However, this approach is very difficult under the Labor Relations Act as written and administered. The philosophy of conflict which underlies this Act has been accentuated by the Labor Relations Board in its administration of the Act. In this connection I quote from an editorial which appeared in the New York Times: "In a deplorable number of instances there has been no semblance of fairness in the procedure of the board and its examiners. . . . It is impossible to see how the essence of fairness could exist under the Wagner Act as at present drawn. The Act is crammed with 'unfair labor practices' which it forbids on the part of employers, but it does not declare a single labor practice to be unfair on the part of unions. The Board has held at various times, in effect or specifically, that responsibility on the part of unions, sit-down strikes, mass-picketing and physical seizure of plants are all 'irrelevant' in considering the duty of an employer to bargain collectively. It is difficult to know whether to blame the board or the Act which created it for some of these decisions. But they violate all the elementary principles of justice, and in practice have proved to be economically demoralizing."

It is clearly a proper function of government to strive to promote industrial peace. This is the declared objective of the Labor Relations Act. However, in operation, it has had the opposite effect. The International Labor Office at Geneva issued a report recently showing that there have been more strikes in the United States than in any other country in the world. I have read all the decisions of the Labor Relations Board and have studied many of them and, as a result of this study, I feel that the basic philosophy revealed by the policy of the Board, in its administration of the Act, is that of compulsory unionization, preferably of the vertical type of union as represented by the C. I. O.

My judgment may be erroneous. I hope that the future conduct of the Board will prove it to be erroneous.

Amendment of Labor Relations Act—The Wagner Labor Relations Act, which in my opinion will remain a part of the legislative policy of our Government in the field of labor relations, in order for it to become an efficient vehicle in our effort to bring about better human relations in business, should be amended in the following manner:

1. To permit an employer to request the National Labor Relations Board to intervene in a labor dispute and certify a collective bargaining agent. This right is now available only to the employees. At present there may be a bitter internal labor controversy which ties up the efficiency of the business and neither faction in the labor dispute will request the Board to certify a collective bargaining agent. The employer cannot under the Act. The labor strife continues and there isn't a thing the employer can do. This is a deplorable situation and should be corrected without delay.

2. To forbid coercion from any source whether it be by employers or employees. There is nothing in the Act at the present time which forbids coercion of employees by fellow employees or unions. Some time ago the union members among the employees of a certain business were using coercive methods of the most objectionable type on certain non-union employees in the same organization. I complained about this type of conduct to a representative of the Labor Relations Board. He replied that the Board was not concerned with the method used by the union to obtain its members. Such an amendment as I have suggested would enable the employee to determine his course of action without fear of coercion or intimidation from either the management or members of the union.

3. Provide for an increase of opportunity on the

part of minority groups of employees for self-determination of bargaining agents. The skilled groups of labor in the plant are almost invariably minority groups. This amendment would protect them in their bargaining rights. As it is now, they are usually so far outnumbered by the unskilled or semi-skilled groups that they have no way to make their desires effective. Protection should be given to these minority groups.

4. Deprive the Labor Relations Board of its quasi-judicial powers and confine its jurisdiction to investigation, citation, certification and prosecution. Place the determination of guilt or innocence, and the enforcement thereof, in the hands of our established judicial system or a newly constituted arm of government. You cannot blame those adversely affected for feeling that they haven't had a square deal when the same Board makes the rules, enforces the rules and passes on the rules when they are questioned. Unless the Government refrains from uniting in one Board legislative, executive, interpretative, judicial and punitive powers we will lose many of our rights which are the priceless heritage of a constitutional democracy.

5. Deny to unions that violate the terms and conditions of collective bargaining agreements, the benefits of the Act.

Conclusion—We must stop dealing with labor problems on the basis of our emotions, bias and prejudice, and begin to deal with them on the basis of principles. We will meet discouraging situations but we can make a start along the road to better relationships between employers and employees and between industry and organized labor. The salvation of our whole industrial system lies in better coordination and better cooperation among the various factors which go to make it up. May I suggest to management that the men in the factory do not change over night because the plant has been

unionized. They are still the same workmen. If they were cooperative before they were unionized, they will still be cooperative.

May I suggest to trade unions that the overwhelming majority of those engaged in management is anxious to give their workmen every consideration that the continued success of their business will permit. Unless the employer and the employee are willing to sit around the conference table to consider their problems in a spirit of mutual confidence, the government will continue to move into the field of business and further restrict business enterprise to the undying hurt of both capital and labor. The greatest concern of the workman is the security of his job at a fair rate of pay and fairly decent working conditions. A closer relationship between management and the workers will go far to bring about this feeling of security on the part of the workers.

Both the employer and the employee, in their dealing with each other and with the public, can well afford to follow a little more sincerely and intelligently the words of our Master: "Do unto others as you would have others do unto you."

What is the place of the church in the field of labor relations? It is the same that it is in any field of human endeavor. It is not divisive. It is all inclusive. It is the purpose and function of the church to get each of us to accept the way of life laid down for us by our Master and to make that way of life effective in every phase of human endeavor. It is neither the purpose nor the function of the church to become a party to or an advocate of any trade association, trade union or any other group organization formed in the business world for the purpose of cooperative action and, if the church does, it will so far miss its mission that it will weaken materially its effectiveness and influence. To be most effective, the church should use its

prophetic mission on the side of social justice, equity and fair dealing in all of life's relationships and never so far lose sight of its high purpose and mission in the world as to become the partisan of any particular type of group activity in either industrial or political life. The high purpose and prophetic mission of the church should be centered on the noble objective of making Jesus' way of life effective in group action and group conduct. The church can well emphasize the fact that the way of life revealed to us by our Master makes it imperative that in the business venture the same standard of conduct shall govern all persons involved therein, including the employer, the employee, the supplier of materials and the consumer; that they must be frank, fair, just and sympathetic with each other in order that the business venture may, in all its aspects, promote the general welfare.

A Convention Program

Chas. B. Tupper, Springfield, Illinois

The preparation of a program for the International Convention of the Disciples of Christ is an exacting responsibility. Disciples are widely varied in thought and interest. Time is at a premium. It is highly desirable that the processes and results be democratic and representative. There is wisdom also in devising fresh methods of treatment for familiar subjects as well as in making provision for the introduction of new and growing interests. Proper balance and representation in subjects and personnel can be only roughly approximated. However, the committee for the convention in Denver did its best. (This is the only program committee on which I have served and thus the only one of which I write.)

The committee included women, an editor, secretaries and pastors. In the full committee there

were more secretaries of state and national societies than of any other group. Pastors were in the majority on the sub-committee which met more frequently to work out details which were reported back to the larger group. The final result was a group product secured after the most careful consideration. It is my joy to testify to the concern of each member of the committee for the whole program and the genuine desire to secure an equitable allotment of time to the various causes. Throughout, there was a most commendable spirit of co-operation. For example, because extra time had been given to the National Benevolent Association at Columbus in 1937 J. Eric Carlson, secretary, was most gracious in accepting a lesser assignment of time this year in order that the Board of Church Extension might have more for its fiftieth anniversary celebration.

Attention is called to one phase of the program which was, at least implicitly, under criticism by the convention, that is, the time assigned to the introduction of the missionaries. A hasty survey of the program reveals the following facts. The breakfast time for three mornings was reserved for the missionaries, which meant that other breakfasts were not scheduled. Major addresses were given by C. M. Yocum and Roger T. Nooe on this phase of the work. President S. J. Corey brought a strong message at the time of the annual meeting of the United Christian Missionary Society. There was the Thursday morning symposium on The World Mission of the Local Church. And there was the period provided for the introduction of the missionaries, two of whom had spoken at greater length in other connections.

Some questions which rise for consideration are: should the time of Mr. Yocum and Mr. Nooe have been given to the missionaries? Should all the missionaries be expected to give a speech each year?

Why not also the heroic, lonely pastors of small, struggling churches in the paganism of the United States who never get a single chance on the platform? Well, your answer after thoughtful consideration is as good as that of any one else. But these are a few of the questions involved.

The choice of speakers for the morning symposiums was left largely to the leaders of the interests involved. Other speakers also were nominated by the interests concerned. Cases in point are Roger T. Nooe and J. W. Fifield. Secretaries in Colorado and adjoining states were asked to submit lists of men and women from whom were selected many who participated in the devotional services. For reasons which seemed justifiable two or three speakers were assigned places even though they had appeared in recent years. Thus it will be seen that the places to be filled by the committee become a very small proportion of the total ministers in the Brotherhood.

So, with whatever merits or imperfections, the program at Denver was the result of the most careful, the most unselfish, and the most conscientious effort on the part of the committee. And, if those who have constructive suggestions to make will begin now I suspect that the new committee will receive them gladly and will attempt to prepare a better program for Richmond next year.

The Denver sessions of the Institute proved again how important is the fellowship of its members. Without special announcement or personal persuasion a hundred or more men sought this fellowship late each night after the busy day to see old friends, and to make new acquaintances, and to enjoy the free and stimulating atmosphere of unofficial and vital discussions. These meetings could be still further improved by systematic introduction of new and younger men.

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The Church and Labor

Homer Martin, Detroit, Michigan

International President, United Automobile
Workers' Union

Sent by wire and read by James A. Crain at
Denver Convention

Before discussing the role of the church in the capital-labor controversy, let us briefly outline a few of the important objectives of the labor movement.

Labor seeks through organization to raise the standards of living of those who toil in the factories. Organized labor seeks to bring about a more abundant life for that section of the population who are at the bottom of the economic ladder. We desire to distribute the benefits of our industrial age more equitably; to grant those who through their labor make the goods of the world a greater share in what they produce. We may well ask the question whether our efforts along this line are unnecessary or socially undesirable. Is there a real need in this country for raising the standard of living? Have we not heard time and time again that this is the wealthiest country in the world? Can it be that there is really poverty and need in our midst? We will find that even a casual survey of any city or industrial center or even the countryside will reveal that in spite of our great national wealth, one of the most evident needs of our present day is a higher standard of living for large sections of our population.

The United States government has only recently completed a study of family incomes in this country which bears out our contentions. This report shows the appalling fact that a great majority of

American families receive incomes which amount to little more than slow starvation. The study shows that one-third of the nation's families lived on an income of \$471.00 during the year 1935. This makes about \$8.00 per week. Eighty-seven per cent of the nation's families received less than \$2,500.00 a year; \$2,500.00 a year is a generally agreed upon sum, according to authorities which would provide a minimum standard of health and decency for the average American family. It is a fact which should be significant to all of us that not more than 13 per cent of the families in this country received an income in 1935 which would provide them with a decent American standard of living.

We have been looking at the bottom of the picture, at the great poverty which we find there. But what about the top 10 per cent of the families in this country? We find that this top 10 per cent receive more than 33 per cent of the total family income according to the report of the committee. Compare this figure, if you will, with the bottom 10 per cent which receive only 2 per cent of the national income. And yet how many times have we read in the papers and magazines during the past months of the complaints of corporation executives, all of whom belong in the top 10 per cent, at labor's greed when the unions have asked for incomes even less than that which would provide them with a proper American standard of living. It is impossible to speak of our country as being truly prosperous when nearly 90 per cent of its families receive less than \$2,500.00 a year.

Another objective of organized labor is to promote safe and healthful working conditions in the factories, to eliminate causes of disease and to encourage the passage of legislation to accomplish this purpose. There has always been a close relation between poverty and disease. The two are never separated. A statistician of the Metropolitan Life

Insurance Company in a survey conducted by him found that the life expectancy of an industrial worker at the age of twenty was eight years less than that of a non-industrial worker at the same age. He also stated that unhealthful conditions of work and unsanitary living conditions were responsible in a large measure for this sacrifice of eight years of the industrial worker's life. Who can estimate the loss, both in terms of wealth and in terms of increased human misery, which these unsanitary and unhealthful conditions have caused?

Tuberculosis has long been known among the medical profession as a poor man's disease. The United States Department of Health has found that pulmonary tuberculosis occurs nearly four times as frequently among persons on relief as among those with family incomes of \$2,000 a year or more. The death rate among the lowest paid class of workers—the unskilled workers—is nearly twice that among managers and company officials. Children of factory workers, forced to work at low wages, are unable to have medical examinations and other forms of preventative treatment which children of wealthier parents are able to enjoy. The United States Department of Health finds that inoculations against diphtheria among children of families earning \$5,000.00 or over is three times that which children of families earning \$1,200.00 a year receive. Can we wonder then that it is the children of the poor who die off from communicable diseases? Here again there is a tremendous waste to the community directly traceable to poverty. Organized labor has lent its efforts to remedy such conditions and to make it possible for children of the workers to enjoy some of the benefits of new discoveries in medical science.

Organized labor, through the elevation of standards of living and elimination of poverty, seeks to weed out the chief causes of crime. The cost of

crime to the nation for a year is approximately \$15,000,000,000.00. This huge tax upon every citizen is chiefly due to poverty resulting from low wages, bad housing and other evil conditions which accompany low living standards. There is direct relationship between crime and poverty. A certain scientist collected information over a period of years and found that the rate of crime to poverty varied in the same way as the price of wheat. In other words, when food becomes expensive and want increases, there is a greater tendency toward theft and robbery.

Organized labor seeks to extend the institution of democracy into industry and to give the industrial worker a voice in the proper management of the plants. We seek to eliminate the tyranny and autocracy which has characterized the open shop industries of this country. We seek to give the worker a voice in determining the conditions under which he will work so that he need not live in the shadow of economic insecurity merely because the boss governs purely by whim. Organized labor seeks likewise to promote and extend political democracy by giving labor a greater voice in the government of this country. We are seeking to have labor speak in its own interest in the councils of government.

There are other objectives which organized labor has which, if I had more time, I would discuss. However, these are a few of the major ones. What then is the controversy between capital and labor? The controversy is first that capital comes into direct conflict with organized labor where labor attempts to raise its standards of living by demanding higher wages. Capital has come into conflict with labor whenever it has sought to subordinate human welfare and the interests of its employees to its own overwhelming greed for even greater and greater profits. Whenever capital has refused to face and

recognize the needs of its employees and their right to organize into unions of their own choosing and have a voice in determining policies, then it has come into controversy with labor. Too often capital has refused to listen when labor has sought by peaceful methods to negotiate matters under dispute and has stubbornly refused to yield any of its autocratic power. Capital has been a source of labor strife when it has sought to defeat the strivings of its workers for greater democracy and the right to speak in the councils of management. Many persons make the mistake of believing that strife between labor and capital, which takes the form of strike action, results solely from the activity of agitators who stir up trouble where none existed before. This is a wholly false picture. Labor strives with determination to obtain its objectives because it believes its aims are worthy and it does not find that the objections raised by employers against these objectives are justifiable.

In all the industrial strife which has existed in the country for the past two years, where has the church stood? Too often the church has followed the path of least resistance and has joined in the chorus against organized labor. It is true that the church has many times stood for elevation of the conditions of the poor and for extending the democracy of citizens but too often it has done so in the abstract and when any individual situation arose or when labor was driven to the wall by entrenched greed and forced to fight for its own existence, the church has taken the side of wealth and power rather than the side of the poor and down-trodden.

Sometimes the church has cried "Peace" when there was no peace. It has assumed that conflicts between capital and labor could be dissolved when the abuses on the part of industrialists which give rise to these conflicts were left untouched. If the

church is not to lose its progressive character and cease to be a factor for the attainment of its own objectives, then it must be willing to apply its abstract principles in concrete situations. The church cannot at one and the same time be in favor of eliminating poverty as a social evil and on the other hand stand shoulder to shoulder with an employer who has driven his employees into a strike to eliminate sweat shop wages and ruthless exploitation. If the church does not face these problems realistically and adopt a position in keeping with its expressed ideals, then labor will turn more and more away from the church as an instrument for a solution of its problems and a means for realizing its hopes for making this a better world in which to live.

A Photographer at the Convention

J. Barbee Robertson, Mexico, Missouri

I have had the excitement of taking my own movies of the President of the United States. Inside the ropes, along the line of parade, a camera was sufficient permit. Motorcycle escorts drove wide and behind the camera to give unobstructed close-ups. Indoors, I have seen the President placed under strong floodlights of not less than ten thousand watts for a small area, so that the newsreels might carry the President to the last moviegoer in the land. The cameramen gave me a place in their box and were most helpful. Yet my camera was obviously worth but a few dollars, while their elaborate sound equipped machines ran into several figures. The camera fraternity is a cordial and friendly group. Though the heavy flood lights might seem to be sufficient, the still cameramen for the press used their flash equipment. Each slogan phrase was emphasized and punctuated with flashes. It occurred to me that if the President could be so inti-

mately and incessantly photographed, the same procedure might be used at our Conventions to bring the story to the whole church.

World Call and Christian Evangelist were eager to make such a presentation to their readers. One camera for both journals would reduce the interruptions to the minimum. At former Conventions I have been an official photographer. But pictures were confined to outdoor photos. By the time program people were discovered and escorted outdoors they were aware of my purposes and consciously—not unconsciously—posed. The resulting pictures bore no resemblance to anything happening at the Convention. The improvement of the miniature camera, the very new super fast film, the small speed flash equipment and the “peanut” size flash bulbs, made the method possible and inexpensive enough to use at a Convention. The resulting pictures carry a distinct Convention atmosphere and flavor.

Even the 2,000 registered delegates could not all of them get on the platform, or stand beside the speakers, or sit at the head table at mealtime. Yet with one camera it was possible to do all these things and then share the results with at least 100,000 readers of our journals. And in many cases the pictures made the events even clearer for those who were in attendance. Everywhere the camera was given right of way. Wholehearted cooperation was always manifested,—“let the camera through to get the story for the whole brotherhood.”

It is not possible to get a picture of the United Christian Missionary Society. So personalities become the symbols by which all can recognize this great force in our local and corporate church life. Pictures of Stephen J. Corey, Lela Taylor, Cy Yocum, Royal J. Dye, Virgil Havens, Frank Garrett, Grace Young, Dr. George L. Hagman, the McCoys, the Smileys, the Potees, Goldie Wells, all present

the story of Missions and remind us that we have a work on which the sun never sets. Sam Masih is our new symbol of what missions can accomplish. Jesus spoke of a little leaven working on a large mass. Masih is the symbol of what that leaven has done and will continue to do.

The lens cannot see the Pension Fund,—but it records Abe Cory in action and F. E. Smith mingling with the ministers. It can see many ministers gathered together in fellowship and as working partners. Church Extension may be called a "Board" but no plank from the lumber yard represents it. Put John Booth in the foreground and a church spire behind him and the very essence of the whole matter is suggested. How shall we present our honored dead for remembering? The personality of Mrs. Charles Reign Scoville always symbolizes this beautiful, but difficult service.

All Convention delegates know that the high point of all is the Communion service. But here the camera, or at least the cameraman, has not solved a problem. All the religious instincts and the canons of good taste cause one to rebel at the thought of taking a flash photo in the midst of this solemn service. Though one man may have prepared the Communion Orders of Service over a period of years, he is not the symbol of that service. The Communion is itself a symbol, the visualization of the sacrificial life and death of Our Lord. Perhaps SCROLL readers can offer suggestions as to how the cameraman may catch the spirit of the Communion.

The N.B.A. cannot be symbolized by pictures of the buildings that we call the "Homes." The picture of a little child is the most effective symbol. And when the movie camera with color film caught this living and animated symbol, the Brotherhood has made a generous response. Yet the child cannot be left by itself,—for its suggestion of need must be met by the suggestion of the grown ups who care.

J. Eric Carlson is the new symbol alongside the resourceful Bess White Cochran.

The Convention meets in a different city each year, with a different group of general officers. Yet it has life, and continuity. Here again personalities give the answer,—Graham Frank as Secretary, H. B. Holloway in charge of arrangements, and Elizabeth Jameison recording our history for whatever religious posterity we may have.

The Campbell Institute is the only corporate group from our Brotherhood life that does not eat! It goes without to stay fiscal. No meal is reserved. It feeds upon the mind and yet seems to grow! Here again personalities for the eye of the camera. I am sending "Ye Editor" a picture of himself and Charles Clayton Morrison—nonchalant and relaxed on a leather club lounge seat,—waiting for their Disciples of the Open Mind to come in from late sessions, For who can imagine the Campbell Institute without these personalities? And so the camera captures people and shares them with a whole Brotherhood and our corporate existence becomes alive,—and human.

Building a Church

Marshon DePoister, Rensselaer, Indiana

Early one sunday morning in February, 1937, a man huskily announced through my telephone, "The church is on fire!" Sure enough, it was. By 11:00 a.m., nothing but four walls and heaps of ashes remained. There was no church that day!

The burned church was old and sorely in need of repairs. The fire was one of those blessings in disguise—without the disguise.

For fourteen months services were held in the high school auditorium across the street.

It was obvious that a new church would have to be built. We went about the task as scientifically

as any church should. A Research Committee was appointed, whose business it was to gather all available facts concerning church architecture, architects, finances, et cetera. This committee traveled more than 1000 miles to secure information. Buildings were examined. Architects were interviewed. Building Committees in new churches were consulted. A survey of the congregation was made and the results tabulated. The survey, however, exposed little that was usable.

As I see it, one of the fundamental requisites in building a church—and it is no secret—lies in intelligent ground work before plans are even developed. Next in order, comes the intelligent selection of a competent church architect. Many churches made the mistake of allowing a contractor or “talented member” to design the church, thinking that the church is saving money. In most cases, it is an expensive method of saving. When we had found a Chicago architect who had built a score of churches which were completely satisfactory for the congregations for whom he had worked, and satisfactory for our Research Committee, the conclusion was that he should be our church architect. We have not been disappointed in him in any detail. Our church is even more than we anticipated for our money.

There is a renaissance in effect. This renaissance has to do with building churches. It is to be expected that the renaissance came to cities before it made an entrance into small towns, but, indeed, it is here—thank goodness! In other words, we in small towns are just beginning to learn *how* to build churches. For a relatively small sum churches of beauty, distinction, and utility can be built almost as easily as a second-rate carpenter can build a “cheese-box” and call it a church. Gradually, we Disciples, even in small towns, are learning this fact: A glorified barn is not a church!

There are so many styles of architecture which are suitable for churches, depending on individual taste, section of the country, and the amount of money available. As a general thing, a good church architect can submit ideas and suggestions which help a building committee to make an intelligent decision. My own personal taste would dictate that a church is most alluring and inviting when done in the Gothic style—but, as I say, tastes vary.

No building committee ever appointed could *possibly* foresee every need of a congregation in a new church. But in collaboration with an architect, an amazing number of details can be taken care of in the planning. Consider the *needs* of the church, not only for Sunday, but for seven days of the week. For instance, we have, easily accessible, a richly furnished parlor, which is the center of all women's clubs, Ladies' Aid, Missionary, et cetera. No longer do women in the church have to remodel their own homes to have club meetings and Aid. Their *church* home takes care of that now. The woman are happy about their new estate.

In the basement of the church is a large recreational room where scheduled Play Nights allow for children a "pop-valve" for their energy. These nights are properly supervised.

In one end of the recreational room is an adequate stage for the presentation of plays and pageants. We have collapsable tables which fold away and are placed on rollers underneath the stage, when they are not needed for a dinner.

No woman yet has seen the church kitchen without giving expression to something like this: "A woman's dream of a kitchen!" The kitchen is clean and well lighted. Cabinet and sinks are built-in. There is an electric stove, an electric roaster, electric mixer, dish sprayers, steam tables, ample work tables, and an electric clock!

In many instances, churches put their children down in basements, which are second-rate dungeons, at best. Children, as we see it, ought to be given a prominent place on the ground level, with rooms light and airy.

The nave of our church is a separate unit, allowing no disturbances of the worship services by other activity in the church.

The chancel is divided—a raised pulpit on one side and the lectern on the other. The choir is divided, the members sitting facing each other. The organ pipes are entirely concealed.

The narthex is completely apart from the nave, so people coming late can be detained until the proper time for entrance.

In our attempt to make our worship services meaningful in our new church, we have incorporated these features: Symbolism on pews, windows, and chancel furniture; the very atmosphere of the nave is conducive to an effective service; organ recitals for 30 minutes prior to worship services. These recitals begin at 9:00 a.m. The worship services begin at 9:30 a.m. The recitals have been remarkably effective. And, strangely enough, people are arriving in time for the recitals! Worshipers come into the nave quietly, slip into a seat, and sit meditatively while a competent organist weaves lovely strains of music with the thoughts of the worshiper. Instead of a visiting room, our nave now is a spot for meditation and worship.

Almost every minister, sometime in his experience, must build a church. Yet, in ministerial preparation and thought, probably no other major task is so obviously neglected as this. As a final thrust, therefore, may I suggest to ministers that they *let the building committee build the church*. It is an age-old idea—with more truth in it than we like to admit—that a preacher who builds a church seldom

gets the privilege of preaching long in his new church. Rifts between preacher and building committee are mostly malignant. Of course, the minister will counsel with the committee, but let no preacher forget this idea: The building committee is building the church!

Well, building a church has not been all pleasant work. Misunderstandings and mixups have been frequent. The preacher has had his share of the worries. But add up the whole procedure and I say that I am glad we had to build a church. A common task will cement a people.

Functional Religion

W. Oliver Harrison, Pecos, Texas

Several years ago, while a student in the Divinity School of the University of Chicago, I became interested in a course of study, the purpose of which was to evaluate the curricula of various schools preparing men for the ministry. Examining the bulletins of numerous theological seminaries was detailed, somewhat monotonous work, yet in many ways very rewarding.

There are two contrasting types of curricula, the *static* and the *functional*. The former is conceived of as an ideal course of study sufficient for the needs of a minister under all circumstances and in every age. There is no need for change in the curriculum because it rests securely on the conviction that religion is founded on the "truth once for all delivered to the Saints." On the other hand, the *functional* type of curriculum changes its form and content in accordance with changing conditions and demands upon the Christian ministry in the intellectual and social environment.

The words, *static* and *functional*, are very useful in describing contrasting types of theological cur-

ricula. They are equally as useful in pointing out contrasting types of emphases as seen within the program of the contemporary church.

Too often our churches have failed to get beyond verbalizing about religion to the actual religious reconstruction of personal and social experience. Such a church, static and dissociated from any appreciation of the values and meanings of life, has usually conceived of its task as solely "transmissive." Its membership, either consciously or unconsciously, has thought of itself in terms of the regenerate who "have a corner" on all truth, with a clergy whose chief task it is to instill the fear of the Lord in the hearts of men and then indoctrinate them.

If we are to develop a functional religion, the ends and aims of which must change as social, economic, and political conditions change, the modern church must be thought of in terms of one group among many, which together constitute a social order. As an institution in the social order the function of the church is distinctively religious, in that fundamentally its task is to assist growing persons to achieve a religious quality of life. This certainly involves the transmission of the spiritual stimulus and the moral ideals of Jesus, but it is not the transmission of a closed and completed faith.

It is just here that the ends which organized religion seeks to achieve have changed most noticeably. The shift from a wholly "transmissive" to a "creative" emphasis, or from a static to a functional religion, came about with the rise of creative emphases born of the social ideals of men like Washington Gladden and Shailer Mathews.

In the church which thinks of its function in the old light, that is, the transmitting of a past religious experience, one is merely dealing with the content of externalized, institutionalized religion, passing it on to others. This course must inevitably lead to the

rut of intolerance and sectarianism. But in accordance with the ideal function of the church, as many see it today, its task becomes creative in the sense that it seeks to improve or reconstruct a culture, or, individually speaking, the quality of a life. Thus, such an emphasis definitely becomes functional.

A few days ago I was talking with an acquaintance, a carpenter by trade, and, as is the case so often when people talk with ministers, he brought up some problem pertaining to religion. Such conversations are at once the most inspiring and most discouraging parts of my entire day. Inspiring when I find people who are willing to look at religion in terms of life; discouraging when I find men thinking of religion solely in terms of a rigid, static past. This carpenter, a man with a Lutheran background, surprised me by making the following statement: "I have recently heard several of your talks over the local radio station, and I want to tell you how much I like them. You make religion come right down to the actual problems some of us are having."

Coming from that particular individual, I appreciated the statement, but it is not for that reason that I relate the incident. Whether or not he was correct in his judgment of the talks is irrelevant, but he did hit upon a real truth, one that most preachers are supposed to know but so often forget. Religion, to be of value, must be functional. It must be supremely concerned with the constantly changing experience of man. Each experience which a person has necessarily becomes a part of his personality and is added to the continuum of experience which he has gathered in the past. It is with this process of interaction of the person with his world, which process is itself responsible for the development of personality, that the techniques for the development of moral and religious personality must be chiefly concerned. And if religion is to be functional, its task is not only to interpret the place of

religion within this changing experience, but actually to assist in an intelligent reconstruction of that process of interaction of the person with his world.

The church which sponsors this program conceives of its task as being creative and not transmissive. Its organizational and institutional program, changing with life itself, becomes at once functional rather than static. It touches the lives of its individual members at the point of greatest need. Children and young people who grow to maturity under the influence of such an emphasis and the resulting program may be unable to quote from memory the Beatitudes of Jesus, but undoubtedly they will incorporate something of the spirit of those gems of wisdom in their daily relationships. To them religion will be thought of more as a necessity in life than as a luxury to be enjoyed in one's leisure time.

That which I have been attempting to say may seem old and trite to some. As a student in a "College of the Bible" and later in the divinity school to which I have referred, I was introduced to and more or less thoroughly grounded in the modern approach in religious education and religion in general. Yet out of little more than a year's work in a small pastorate, I am coming to see more clearly than ever I was able to see in school, that if a pastor is to make any real contribution in actual life situations, he must do it by a careful and subtle manipulation of the person's changing experience.

A thoughtful pastor as he visits among the families of his congregation will soon locate the problems. He may detect a form of personality immaturity or maladjustment in one of his parishioners. Such maladies may arise from the conviction that life is worthless and without meaning. Or the difficulty may not be so serious as that. Nevertheless, it is at this point that the pastor may administer remedial and preventive means of his calling such as prayer, persuasion, encouragement, and suggestion,

thus bringing about a form of creative interaction which is definitely desirable so far as the religious life of the particular individual is concerned. Engaged in by a conscientious and gifted minister, one who is sensitive to the needs of his people, I see no reason why this phase of one's ministry should fail to be of incalculable value both to the parish and to the pastor.

In one of her recent books Georgia Harkness says, "Religion, paradoxically, does two things at once; it lifts one *out* of himself, and it reinforces one *in* himself." Surely the author was thinking in terms of functional religion. What else is meant by the achievement of a religious quality of life than the direction of attention toward God and other people, instead of self, and the strengthening of one's desires and ambitions to grapple with life's problems? The "lifting out" process and the "reinforcing in" process mark the character of the ends which the *modern* church and its ministry are seeking to accomplish by their practical operations and techniques.

Hidden Premises

C. C. Klingman, Comanche, Texas

Are there not two hidden premises lurking back of all our discussions concerning baptism? They are: (1) Man needs super-human intelligence in religion because human knowledge is un-reliable; (2) Man needs a super-human medium, such as divinely or semi-divinely endowed persons (usually a pope or priesthood) or their humanly translated literary documents (Bulls or Bibles) through which super-human intelligence can function *legislatively*? Yes. These two premises, or assumptions, are always fully accepted by those who look upon any collection of literary records (either the Old Testament or the New Testament, or both) as God's Word", (that is

super-human knowledge), in terms of religious *legislation*. Moreover, acceptance of these two hidden premises lies back of all creedal differences among Protestants, including our own quarrels about membership. Dr. E. S. Ames rejects them in toto. Those who call him an infidel by piling up proof texts, accept them in toto, just as all good Roman Catholics do.

The all important question, which all of us ought to face before we yield to the temptation to dogmatize our views, is:—were these two premises hidden in the mind of Christ when He said:—"On this rock I will build my church"? If they were, the Bulls and Bibles which He created, if any, should be allowed to function as a medium of super-human knowledge. If they were not, and if He left no such Bulls and Bibles, have we any moral right to read them into His mind or into the record of His words? When did He ever hint at His own personal distrust of human knowledge? When did He ever claim it for Himself, or promise it to His friends? When did He ever write out a word that could, by the wildest stretch of imagination, be twisted into religious legislation? Or, when did He ever authorize anyone to produce a collection of so-called sacred or super-human literature in His name, to function as divine *legislation*? Even if the Apostolic writings were produced by persons endowed with super-human knowledge, which none of them ever claimed, Luke being a Gentile, did they also canonize their writings to function as legislation? Were the persons who composed the Council of Carthage in 397, that did canonize their writings, also endowed with super-human knowledge? And what about the translators through the centuries, were they also endowed with super-human knowledge when they gave us, say for example, the version authorized by King James? What good all this super-human Knowledge, unless we too who try to preach are thus also endowed with super-

human intelligence as we prepare and deliver our interpretative sermons? Do we not build on ropes of sand as long as these two premises lie back of our creeds, editorials, and sermons? Obviously, we search in vain for Christian unity in terms of any real or imaginary literary records produced by super-human knowledge to function *legislatively*.

Since Jesus Himself never promised His followers creedal uniformity in terms of His own or His Apostles' super-human intelligence, are they not guilty of Bibliolatry, and of creating an "Anti-Christ" out of the New Testament to function legislatively, who read into His mind and His Apostles' writings the two hidden premises cited above? It is the confirmed introvert who tries to build a constantly dividing religious *institution*, created and controlled by persons endowed with super-human intelligence. It is the growing extrovert who tries to scatter humanly discoverable truths broadcast in a constantly unifying association. The Levites were introverts. Jesus was an extrovert, saying:—"Ye shall know the truth and the truth shall make you free."

The Peace Movement

H. G. Elsam, Hoopeston, Illinois

There are four categories under which "lovers of peace" may find themselves classified:

The indifferent and those who are fearful of opprobrium.

The uncertain and honestly confused.

Those who are defeatists; who believe in the inevitability of war.

Those who have a working faith in the possibilities of Peace.

Perhaps I can best illustrate the status of the Peace Movement by narrating two incidents that

have occurred, one, some two years ago; the other, a few weeks back. Talking with a school-teacher in a small-town I asked that she do a bit of propaganda work for Peace. I asked that she urge her fellow-teachers to join in a group to discuss the causes of war. Said she, a lover of Peace, and this with complete naivete and candor: "I won't do your dirty work for you." Again: a few weeks ago I contacted a young man, a teacher just out of college and in his first job in a near-by school. He had made quite a mark as a peace-advocate in his under-graduate days. When I solicited him on his interest in the Peace Movement he unblushingly said that he was through with it—that it had caused him too much trouble in school—that he'd barely gotten this job—and that he had been warned by his employer that his local community would not tolerate even the least tinge of pink-ism in its teachers.

The Peace Movement is unpopular. From the black-listing of lesser ministers as speakers at Armistice Day and Memorial Day exercises, to the Fort Worth incident where a peace float was refused a place in an American Legion directed parade, the story is one of a swing away from peace mindedness. Not alone teachers, but ministers, even, men who were in the vociferous fore-front of the peace movement, are noticeable for their changed, and modified attitudes. That "out, damned spot" phrase, "War is un-Christian, but . . ." is again receiving a deal of cogency. The reasoning of Dr. Sherwood Eddy in the Armistice Day number of THE CHRISTIAN CENTURY has the ear-marks of an apologetic for those who have loved, and still love, peace, but who believe once more that we must achieve peace through war.

To say, however, that the Peace Movement is without direction or conviction would be to state an untruth. Profoundly this portion of Dr. C. C. Morrison's article, "The End of the Peace Movement"

written in the Summer Issue of Christendom, 1936, has moved me in my convictions:

It may seem illogical to offer the Christian church as the solution of the war problem and straight-way to point out how deeply enmeshed the church is with the war system, the nationalistic state, and the tribalism and racialism which keep war alive. But it is not illogical. The thesis that the world's salvation from war rests uniquely with the Christian church, leads logically to the assertion that the place for a new peace movement to arise is within the church itself. The first objective of such a movement will be not to persuade the governments to renounce war but to persuade the church to excommunicate war. The world can hardly be persuaded to orient its economic order and its international order toward peace so long as the Christian church continues to bless war and to glorify those whose sole claim to glory rests, by the church's own citation, upon no other ground than that they waged war.

Peacemakers today are rallying around this challenge. They have a program. They have a faith. Desperate? Yes! Certainly! But I read in the record of human achievement the victories of small groups who possessed nothing but such a desperate faith. Peacemakers today are rallying around, and must rally around, these three basic principles that will categorize them under my fourth classification, namely, those who have a working faith.

FIRST: Open the temple doors to the Peace Movement. It is as orthodox, or as heterodox, as the Christ himself. The peace movement steepes itself in the richness of the challenge of Jesus that men are brothers . . . that love conquers . . . that God is the great I AM. The Peace Movement is, not a dogma of the church, but a very essence of Christian thought. There is a need, within the church, for like minded people—"cells of pacifists who will

transport to a new civilization . . . the eternal Christian truths of love of God and love of man". (1) And this the Peace Movement must do with no sense of defeatism as Mr. Willard Shelton implies, but with the dynamic of the utter ought-ness of so doing. And I think Mr. Shelton is right when he says: "This is not enough. The church must do better than this . . ."

SECOND: Deepen the wells of spiritual resources of all lovers of peace. With no such well-springs the Peace Movement will die athirst. It cannot expect succour from an ideology gone mad with the philosophy of totalitarianism. It will receive short shrift from neo-paganism in its moments of need. I believe that this Peace Movement cannot survive even the minor persecutions of the now present drift toward the philosophy of physical might, named War, unless it is girded with resources welling from the Infinite. The Peace Movement today recognizes this and urges upon all its disciples the imperatives of discipline—in prayer, in meditation, in fellowship.

THIRD: But this alone would be the easy way out. If prayer, meditation, fellowship have no practical outlet they become pitiful caricatures of their true essence. Too long have we been content to think of prayer as a passive mood. Therefore, the church must become a sounding board, a forum, a laboratory. Munich is but a reprieve, not a pardon. Our international sins remain un-expiated. We have this breathing space, this last opportunity. We yet are free from the immediate bonds of war. Nor have we been cast into the dungeons of hate and destruction. The Peace Movement urges that we work through the church to stimulate the demand that our nation generate, not, save the name, disarmament conferences, but conferences of rehabilitation. Conferences, commissions, to discuss the economic,

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Secretary-Treasurer's Page

A. T. DeGroot, Kalamazoo, Michigan

"The time has come, the walrus said,
To talk of many things . . ."

That portion of the year (fiscal year, of course) has elapsed when the financial officer of the Institute says to himself, says he—"Go to, now; prepare some form letters, or mimeographed cards, and scatter them widespread among the delinquents. Then shall a flood of checks descend; a mighty fist-full shall be deposited, causing the bank clerk to lift one eyebrow; and the printer shall cease from his weeping."

So the cards have been ordered, and will be ready for mailing within five days after you receive this issue of the SCROLL—than which there is no more momentous miniature magazine. If you have not yet paid dues of two dollars for 1938-39 you may yet forestall the sending of one of these rigorous reminders of your delinquency by hastily writing to this office a letter to the following effect: enclosed find check.

Edwin A. Elliott of Ft. Worth and the National Labor Relations Board is good at ferreting out rumors. He writes, "Rumor has it that the dues for the Campbell Institute are now two dollars. Our check is inclosed." Emory Ross, just back from eight months' journeying in Africa and Europe, comments, "Never have I heard of so generous and considerate an organization, which compounds all arrears through the payment of the current year's dues! I surely want to become 'fiscal' again, so enclose a check for four dollars, which I hope may carry on a little for the future."

The fact that the ladies are not eligible for membership in the Insitute is additional reason why we

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Where Is God?

Harry Trumbull Sutton, McKenzie, Tenn.

I

It seems the God that I must know or all the world go blank,
By whom I'm saved from beastliness because that One I
thank;

It seems that One so needed here to form me and my
kind

That such a central One should be not hard, too hard,
to find.

Yet where is God-above, below, or east, or west? such ques-
tions have for aye,

Both balked and terrified the mind with sternest right of
way.

If all that men have found to say seems dark, or vague,
or wild,

I pray you hear these simple words, the language of
a child:

A man harrangued upon the street, defying all men there,
"I find no God, nor yet do you; or if you do, tell where?"

A silence seemed to say his dart met only with assent;

He looked about, made long his speech, then as a con-
queror, went.

At once a little bootblack rose, hand up, and clearly cried,
"That man said there is no God; I tell you, he has lied.

There is a god, and not far off; he is not far, but near;"

Then pointing to his own breast, he firmly said, "He's
here."

Of all that has been said is not these words the very best;
May not these words be truth to us in which our minds may
rest?

Nor is this summing of the quest to rate the guerdon
small;

Nor curtly to imply, "You see, there is no God at all".

And does the lad not speak the mind, in telling idiom,
Of Paul when he would talk of God and would pronounce
the sum? (Acts 17)

II

How awesome when the mind is led past all things small
and great,

To know their Maker is in us, and in us to create!

And He who so delights in forms we, humbled, call sublime,
O what will He create through us if we fulfil our time?

Our very thoughts are God's and we must surely waste
or reap,

As of these thoughts He gives to us we cast away or
keep.

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President Roger T. Nooe

*George N. Mayhew, Vanderbilt University,
Nashville*

Roger T. Nooe who was elected President of the International Convention of the Disciples of Christ recently in Denver is the distinguished minister of the Vine Street Christian Church, Nashville, Tennessee.

Dr. Nooe, a native Kentuckian, was educated at Transylvania College and the College of the Bible. For 14 years he was Minister of the First Christian Church, Frankfort, Ky., and while there led that congregation in the erection of a new house of worship. Fourteen years ago, he succeeded the late Carey E. Morgan at the Vine Street Christian Church. Since that time, he has distinguished himself as a minister and preacher, and today is regarded as the "first minister" of Nashville. Aside from being the busy pastor of a large city church, he has found time to participate in a multitude of activities in numerous organizations, furthering the cultural, intellectual, and religious interest at home and abroad. He has served two terms as President of the Nashville Pastors Association. He is a trustee of the Church Peace Union, a world organization, founded by Andrew Carnegie. He served as Chairman of the Delegates of the Disciples of Christ who attended the International Conference on Life and Work in Oxford, England, in 1937. He is at present a trustee of Ward College, Buenos Aires, Argentina. He was a delegate to the Conference on World Faith and Order at Stockholm, Sweden, and the World's Sunday School Association Convention in Rio de Janeiro. For many years, he has been a member of the Board of Education of the Disciples of Christ, and has served as Lecturer in Practical Theology in the Vanderbilt University School of Religion. He has preached and lectured in a large number of the

colleges of our brotherhood. His service to these organizations has carried him into South America, Asia, and Europe as a student and a lecturer. The other activities of Dr. Nooe, local and national, are too numerous to be mentioned in this brief article. To all these activities, Dr. Nooe has brought a mind cultivated by long and serious study, made sensitive to human problems and ills by personal contacts, and focused by the perspective of world Christianity. He is in popular demand as a preacher and a lecturer.

Dr. Nooe has preached and lectured widely in the churches of our brotherhood. His style is chaste and literary. He is a lover of literature, and puts it under burden to make more effective his preaching of the gospel. He has always honored the Church above every other devotion, and his achievements as a minister are largely due to this singleness of purpose. He has distinguished himself not only as an inspiring preacher, but as the counsellor and friend of the needy and the troubled. He has proved himself a tireless pastor in season and out of season among his people. He is progressive in his approach to the problems of religion.

Vine Street Christian Church has made a remarkable development under the preaching and the leadership of Dr. Nooe. Its membership has been greatly increased, its religious- and missionary-education program enlarged, and its worship life deepened. Its budget has been approximately doubled. The missionary giving of the church has risen from 78th to third place in the brotherhood. This church, under his leadership, is united in spirit, and is now in its greatest period of usefulness and service.

The International Convention of the Disciples of Christ has chosen in Dr. Nooe one of its greatest ministers to serve as President, and through this office he will serve the brotherhood with signal distinction.

Surveying the Disciples III

E. S. Ames, Chicago

Disciple Ideology. This survey of characteristic ideas of the Disciples of Christ should have appeared last month but the article on Higher Education might have been considered as a substitute. In that article it was shown that the Disciples cherished such a novel view of religion and of life that it gave rise to a new type of college education. But I give sharper outlines of these ideas.

1. The Disciples derived their ideas from the Renaissance rather than from the Reformation. This is shown partly by their interest in the origin of Christianity as recorded in the New Testament. It was the spirit of the Renaissance to search the old languages and literatures, Greek, Latin, and Hebrew, and to recover their genius. The Disciples felt that they were getting back to the fountain source of Christianity by becoming familiar with the Greek New Testament and with the churches of the first century.

2. The beginnings of modern science were Renaissance phenomena. Francis Bacon, writing in the seventeenth century, proclaimed a new, free inquiry into the mysteries and marvels of nature. Nature was for him as real a revelation as the Bible. He predicted that man would learn the secrets of power and turn them to his own advantage. He directed attention to the future, rather than to the past. By the beginning of the nineteenth century, when the Disciples developed, they saw abundant evidence that this free inquiring human spirit was founding a new order in the world through science. Their first college was an engineering school named after Francis Bacon, but it was also a school for

teaching the Classics and the Bible. Theology was discarded which emphasized their break with the Reformation. The Renaissance had no theology.

3. The Disciples did not accept the Reformation idea of the inherent sinfulness and depravity of human nature. They regarded children as sinless and "saved." Therefore they did not practice infant baptism.

4. The "natural" man did not need a visitation of miraculous, supernatural grace to convert him. He could read the covenant offered in the scriptures and discover there the conditions under which the promises of pardon could be fulfilled. He was free to comply.

5. The Bible was to be subjected to the fair judgment of honest and educated men. It was not a "level" Bible. Some of it has become obsolete, for example, recommendations of celibacy, expectation of the second coming, eternal punishment, bodily resurrection, demons, angels, baptism for the dead. Revelation has not ceased but continues. Men have a right to form their own ideas of God, Christ, the Church, Sin, Salvation, Eternity, according to their best thought and feeling.

6. The Disciples were pioneers in the idea of union but never have fully put it into practice. Their basic position is that union can only be achieved in spirit and attitude. Loyalty to one's best understanding of Christ is the only bond. Doctrines, opinions, practices, are secondary and not possible of uniformity.

7. The Disciples believe in democracy, in general education and in the religion of human welfare. Although largely a rural people, their idea of religion is peculiarly well adapted to meet the problems of an industrial society, with its new questions of labor, peace and progress.

Surveying the Disciples IV

Disciples' Personnel. To a man whose college days fell in the eighteen-eighties and in a Disciple college it is surprising now to realize how close he stood to the second generation of Disciple leaders. Men like D. R. Dungan, A. I. Hobbes, Jabez Hall, D. R. Lucas, J. B. Briney, Z. T. Sweeney, Alexander Proctor, T. P. Haley, H. W. Everest, B. J. Radford, J. W. McGarvey, reached back into the life-time of Alexander Campbell. Their manner of dress, cut of beard, habits of speech, and conviction of thought, identified them with the days of didactic evangelizing, of debates, and of biblical demonstrations. They gave the impression of men of religious vision, and of confidence in the "plea" they presented. Some of them were self-made men inured to the life of the frontier, and some of them were more urbane. But, from the standpoint of traditional theology and the prevailing denominations, they were all heretics. They all preached "faith, repentance and baptism" and they believed it their duty to expose the errors of other denominations, and at the same time invite all others to join in the cause of Christian union. They never spoke of the "Sabbath," they seldom sang the "doxology" or other songs containing the trinitarian formula. They did not belong to a "denomination" and those who lived long enough to confront the movement toward church federation, were with few exceptions, doubtful of its value.

D. R. Lucas was a vigorous and imaginative preacher. He loved to quote poetry. Often he would tell how the Disciples had saved him from infidelity and irreligion. He had tried to "get religion" at the mourner's bench but without success. When he was quite in despair and drifting deeper into atheism, he heard a Disciple preacher say that such agony and travail of soul was not necessary. All one had to do was to read and accept what the New Testament

said about following Christ to the best of one's ability, in faith and repentance and by obedience in baptism. Whoever did this had the assurance of pardon and salvation.

D. R. Dungan held a debate with a Mormon during the eighties. It was in a grove in the country near Des Moines. The question was drawn up with care and the rules of the debate arranged in friendly fashion. Professor Dungan wore a long beard, with shaven upper lip, and he wore a black skull cap on his bald head. He had a good supply of wit and did not hesitate to use it in his public speeches. He would sometimes apologize for his little cap by saying, "When I was young, I was careless and happy, but now that I am old, I am hairless and cappy." He made a rather imposing figure. He was tall and robust, very deliberate and confident. Being a professor and having the manner of feeling obliged to support the professional dignity, he would state his arguments with all the weight of his two hundred pounds. That was not the first debate he had held with the Mormons and he seemed to his students, still subject to his spell, to completely destroy his antagonist.

Professor McGarvey was so different in his personal contact with those he criticized viciously with his pen, that it was a rare occasion when he was once the guest of Dr. Willett in Chicago. It was almost unbelievable that he could be the same man sitting there by the family hearth, who had written those untempered articles against the young higher critic.

Once when Alexander Proctor was present at a session of the Campbell Institute in Indianapolis, some others left to attend a session of the National Convention then being held. They asked Proctor to go but he said, "No I am more interested in what is going on here, and I am going to see this thing through." Some one should give us pen pictures of J. B. Briney, Zack Sweeney, and others.

An Anonymous Letter

The church here—as in the case with most I suppose—has its full quota of problems. The three most serious of these would seem to be the financial situation, a division within the congregation, and the lack of an adequate feeling of Cause on the part of the membership.

The first of these has been a serious problem for many years. The congregation undertook the construction of a new church building in the very midst of the World War. The fact that a church such as the congregation built would have been a pretty large order at any time added to the fact that prices were abnormally high when the work was undertaken has made the financial situation acute for some twenty years. Today, "twenty years after" the amount of the indebtedness is discouragingly large. For several years the church budget has been considerably in excess of the actual income.

The second matter arises partly from the financial difficulty. That is the fact that there is a well-defined division within the church. One of the causes of this division is the belief on the part of many that certain of the church leaders have been responsible for the financial difficulties. Fortunately, however, this situation seems to have been improving in recent years.

The third major problem is the fact that by far the larger portion of the active membership has little, if any, feeling of Cause. For one thing, the church program has been so centered on money raising that to many this seems to have become the ultimate goal. Then, few of the members have any real feeling that the brotherhood to which they belong is unique. Finally, with but few exceptions, the people are almost in complete ignorance of the

origin, growth, and plea of the Disciples of Christ. I have been devoting considerable thought to this question. We are thinking of devoting one complete month to the task and work of the Disciples of Christ. Both morning and evening services would be given over to a presentation of the history, "plea" and personalities of our brotherhood. The adult Sunday School classes, young people's society and missionary society would be asked to coordinate their programs with the general theme. Finally, a Disciples banquet would be held at which some prominent man of our brotherhood would be asked to speak on an appropriate subject. I should be glad to receive your reactions and suggestions in regard to a program of this sort.

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political, and territorial aspects of the causes of war. The Peace Movement issues this challenge: that the pulpits of our land sound a toscin, not to war, but to a dynamic, active, peace-machinery-building crusade.

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should acknowledge receipt of their money, paid for subscriptions to the SCROLL—than which there is no more inspiring instigator of ideas. (Other triple alliterations characterizing the SCROLL—than which there is no doughtier defender of debate—will be accepted, with dues, for publication on this page, but *not* received *in place of* payment of dues for the SCROLL—than which there is no finer furnisher of fellowship.)

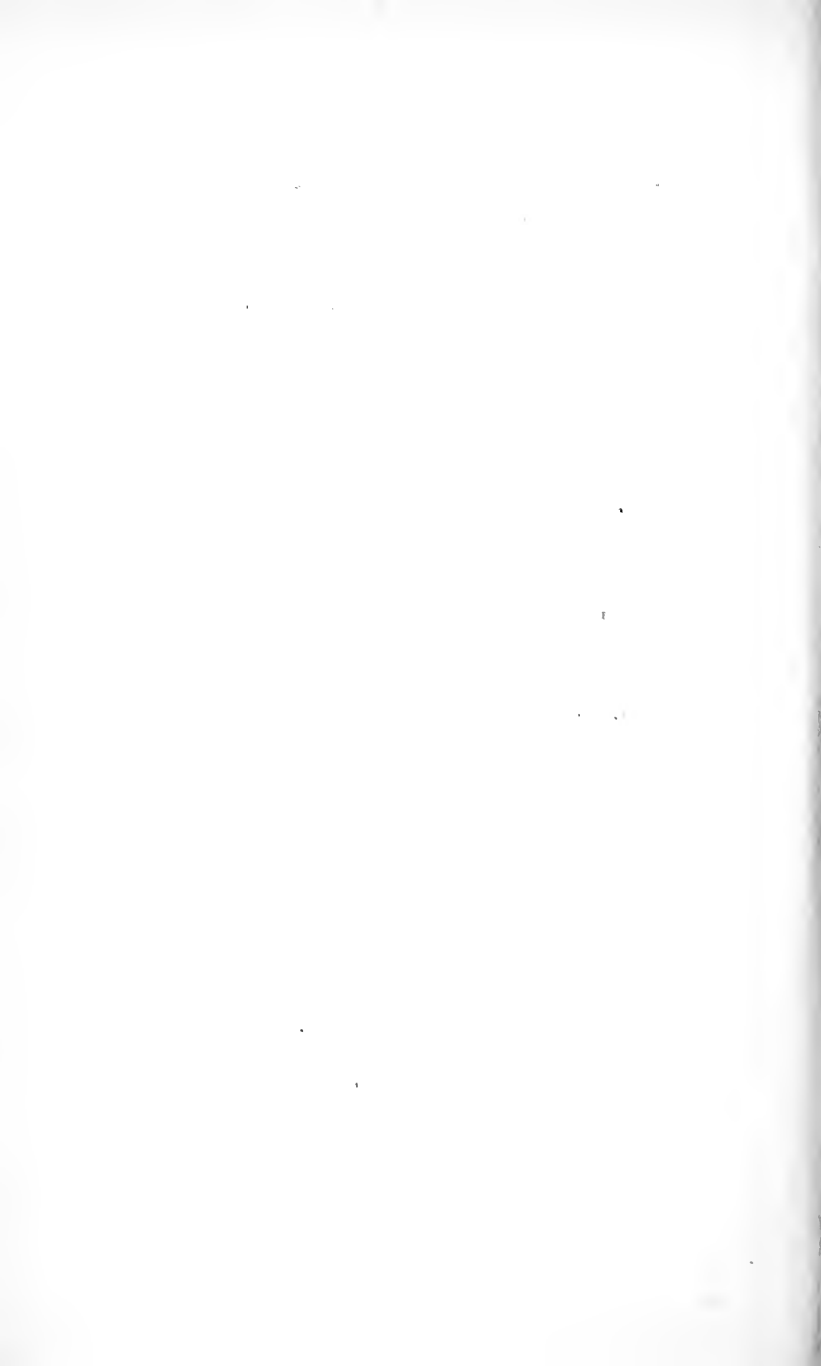
(Continued from page 120)

O wonder of all wondrous worlds! the thoughts by which
they shine,

To make them doubly glorious, are not unlike to mine.

Ascend no heaven, descend no hell, nor fly the east nor
west

To find your God, the God of all; but look within your
breast.



THE SCROLL
1937-1938

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